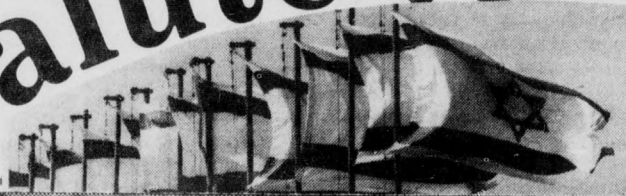


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THE **Indiana Jewish Post** and Opinion

SHALOM...TODAY IS FRIDAY, JUNE 16, 1978

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Community Calendar To Help Save Lives

JUNE 17
BBW 324 Scotch Doubles at 421 Bowl 8:30 p.m.
JWF Newcomers Party at JCC 5:30 p.m.

JUNE 18
Mizrachi Women Yummie Brunch at JCC 11:00 a.m.-2:00 p.m.

JUNE 21
B'nai Torah Mom's Club 9:30 a.m.
Mizrachi Women Installation Lunch Ruth Rolsky's Home... 12:30 p.m.

JUNE 25
Israel Fun Run At JCC 10:00 a.m.

Benefit Dinner To Be Held For Natl. Jewish Hospital

Frank L. Reissner, vice president, Thompson-McKinnon Securities, Inc., and Elmer L. Winkler, president, Rock Island Refining Corp., will chair the 1978 Indianapolis Dinner Gala to benefit National Jewish Hospital and Research Center at Denver on Thursday, June 22 at the Hyatt-Regency Hotel.

Proceeds from the \$200 per-couple dinner will be used to further research, training and patient

care at the Denver hospital. Indianapolis is involved with NJH because it is an extension of local medical facilities, which offers new hope to patients who have been classified 'treatment resistant' or 'treatment failure', and for whom local medical facilities can do no more. To date, Indiana residents have received more than 81,000 days of care at NJH—regardless of age, race, (Continued on next page)

Cook Award Presented To Frank Miroff Last Night

Attorney Frank Miroff, a long-time spokesman for the Jewish Community Relations Council, was honored Thursday as the 11th recipient of the David M. Cook Memorial Award.

Miroff, partner in the law firm of Ansel, Friedlander & Miroff, received the award at the JCRC annual dinner meeting at B'nai Torah Congregation.

The award was established in memory of the prominent attorney and leader in the field of human rights and many other related endeavors.

IT IS BASED on a person's interest in human relations, human rights problems, positive Jewish identification, general community service and involvement in JCRC, among others.

Dr. Reuben Shevitz was last year's recipient.

Miroff has chaired the important JCRC Middle East Committee for several years. He has organized the program and has made numerous appearances around the state to explain Israel's precarious position.

HE HAS BEEN an active JCRC member for a decade or more and is secretary of its board of directors. He also served on the board of the Jewish Community Center and is secretary of the Indianapolis Hebrew Congregation board of directors.

A native of Indianapolis, Miroff graduated from Shortridge High School and the Indiana University Law School. He was president of Hillel at IU and organized the USY chapter at Temple Beth-El Zedeck.

Miroff and his wife, Roberta, are the parents of eight-year-old Laura and five-year-old Andrew (Drew).

Community Shocked By Texler Death

The Jewish community was shocked Sunday at news of the sudden death of Dr. Victor Texler, 67, who died at Methodist Hospital of a cardiac arrest following a stroke.

Born in Chicago, he had lived in Indianapolis for about 40 years.

Texler graduated from Indiana

University Medical School, doing his post graduate work at Washington University in St. Louis and Michael Reese in Chicago.

Dr. Texler was a past president of Ophthalmology of Marion County. He was a member of Indianapolis Hebrew Congregation and Broadmoor Country Club. He was active in sports and a great

Recognizing the need for a blood bank in the Jewish community, Congregation Beth-El Zedeck Men's Club and the Indianapolis Hebrew Congregation Brotherhood held a blood drawing on June 7 at the Jewish Community Center in conjunction with the Central Indiana Regional Blood Center.

Both men's clubs have a blood bank program for their members. However, this was the first time they attempted a joint on-site drawing. Twenty-nine people had their blood drawn. Donors previously had to go to the Indiana Regional Blood Center at Meridian and 29th Streets.

THE MAIN PURPOSE of bringing a mobile blood unit to the Jewish Community Center was to help educate the Jewish community about the importance of donating blood.

Leonard Kaseff, chairman of Beth El Mens Club Blood Bank program, says that one of the main problems in getting blood donors is fear. He feels that once a person realizes that it is a simple and painless procedure, he can become acclimated to giving blood and may do it more freely.

The actual drawing was done by the Central Indiana Regional Blood Center's mobile unit. The unit was equipped like a hospital and with five registered nurses and three male technicians.

Although the unit's intent was to draw blood, its prime concern was for the welfare and comfort of the donor. If there was any doubt about the donor's physical condition his blood was not drawn.

THE MEN'S CLUB Blood Bank is basically an insurance program. A member and his family are entitled to complete blood coverage for one year.

Beth-El began its blood bank program in February 1966 in response to the needs for blood

sports fan.

Services were held Wednesday at Aaron-Rueben-Nelson Meridian Hills Mortuary with burial at Indianapolis Hebrew Congregation Cemetery South.

He is survived by two daughters, Mrs. Robert (Louise) Epstein and Mrs. Jane Texler Block and four grandchildren.

from Beth-El members in the previous year.

Under the chairmanship of Abe Ofengender and Leonard Kaseff, Beth-El Men's Club became one of the earliest supporters of the Central Indiana Regional Blood Center.

During its existence units of donated blood have helped many members of the congregation. One member alone received 21 pints of blood which helped keep her alive for one year.

AS THE PROGRAM has grown requirements for becoming a

member have changed. As of this past January all members of Beth-El's Men's Club are automatically members.

The blood bank program at Indianapolis Hebrew Congregation was started three years ago by Len Rubenstein.

Various members of the Jewish community have donated substantial amounts of blood. Shirley Kaplan has donated over five gallons. Robert and Tony Bader were the first husband and wife team to donate one gallon in a year.

Annual Reports Given At Hooverwood Meeting

Reports of last year's progress at Hooverwood were given at the Annual Meeting on June 4 at the Home.

Marvin Sablosky, outgoing President, gave his annual report and was presented a plaque for his many years of service to the Home. Sablosky reviewed the highlights of the past two years, pointing out that the By-Laws and Constitution of the Home were reviewed and revised, as well as the Admission Policies and Procedures. A new Personnel Policy Book and a Resident Handbook were prepared. The continuation of the Day Care Program was approved by the Board and will be funded by the Hooverwood Guild. A self-study of Hooverwood is being made by consultant Howard Bram, Executive Director of the Menorah Park Home of Cleveland, Ohio.

LAZAR D. BRENER, Executive Director, reported on the development made last year and outlined programs for the future, such as enlarging the Day Care Program, developing a Work Activities Center, and establishing apartments for the well aged. In his remarks, employees who have rendered ten years of service were recognized and honored. They were: Mrs. Leola Elbert, Mrs. Ruth Hofmann, Mrs. Barbara Horner, Miss Eva Lake, Miss Thelma Moore, Mrs. Clara Perkins, Mrs. Rosalie Redmond, Mrs. Regina Reed and Mr. Al Ganza.

Mrs. Alan I. Klineman was elected President of Hooverwood. Mrs.

Klineman graduated from Columbia University in New York with a B.S. Degree and a Masters Degree in Aging and Rehabilitation. She is a member of the Crossroads Guild. She has been on The Democratic Platform Committee, where she helped with the platform on aging. She has held an office in the Indiana State Nursing Association and the National Nursing Association. She has been a member of the State Assembly Womens Club and on the faculty of both U.C.L.A. and Indiana University.

LEO SELIG, Chairman of the Nominating Committee presented the committee's report. Officers elected for a one-year term were: 1st Vice-President, Harold Stadler, M.D., 2nd Vice-President, Eugene Step, 3rd Vice-President, Lyle Rosenzweig; Secretary, Maurice Kaufman, M.D., and Treasurer, Marvin Frank. Renominated to the Board for a three-year term were: Mrs. Theodore Dann, Harold Stadler, M.D., Sidney Sakowitz, and Jerome Segal.

Newly elected for a three-year term were: Art Sacks, Mrs. Jonathan Abels, Elliott Yolles, M.D., and Mrs. Edward Gabovitch. Elected for a one-year term: Morton Tavel, M.D. Honorary Board Members elected for a one-year term were: Mrs. Jay C. Kahn, Miss Lois Letzter, Mortimer Mann, M.D., and Liebert Mossler. Other members of the Nominating Committee were: Walter E. Wolf, Jr., Mrs. Jack Nelson, Lewis Lurie, Samuel Kroot and Sherman Weinstein.

Teen Scene

By HOWARD RODENBERG
257-5717

The Bella Wolfe Memorial Award is annually presented to outstanding teenagers in recognition for service to the Jewish Community Center and the Indianapolis Jewish Community as a whole. This year's awards were presented at the Annual Meeting of the J.C.C. on May 30. The co-recipients of this year's award were Greg Miller and Leslie Kraft.

Greg, son of Mr. and Mrs. Nathan Miller, is a senior at North

Central High School. He has been involved in the center since 1974, when he began his work as a CIT at the Center Day Camp. He has continued in the Day Camp program as a counselor, and has both participated on and coached Center basketball teams.

IN THE JEWISH COMMUNITY at large, Greg has been a member and past president of Temple Teens, the youth group at IHC. He was president of OVFTY (Ohio Valley Federation of Temple Youth), which is a 5-state region of NFTY. He spent the last two summers working on maintenance at the Union Camp Institute in Zionville. Greg will be a senior counselor this year.

Leslie's credentials are equally impressive. She, too, is a senior at

North Central. The daughter of Mr. and Mrs. Gerald Kraft, Leslie was the 1976-77 Programming Chairperson of F.J.Y.O. (Federation of Jewish Youth Organizations). Before entering high school, she swam on the Center's swim team. She was also a counselor at the 1976 Winter Day Camp at the Center.

Outside the center, she was on the Beth-El Zedek Junior choir for 6 years. She handled publicity for the 1978 U.S.Y. Purim Carnival, the 1978 Stunt Nite Skit and membership drive for Deb-Ettes. Leslie was 1976 Membership V.P. for Councilettes. She has been the president of Sabra BBG #43 from 1975 to 1977, and was Regional President for the Kentucky-Indiana-Ohio region of B.B.G., and this past year has been the vice-President of a B.B.G. District of 8 states.

Congratulations go to these two outstanding members of the Jewish Youth Community.

Israel Day Fun Run Set

An Israel Independence Day Fun Run will be held at 10:00 a.m. Sunday, June 25 at the Jewish Community Center tennis courts.

The 3 mile run is being held in honor of Israel's 30th anniversary. All proceeds will go to the United States Committee Sports for Israel, Inc.

Participants should wear shorts and tennis or jogging shoes. Children and adults who are not regular joggers are encouraged and welcome to walk.

The cost of the run is \$1.00 per person or \$2.00 per family. Gary Koppe is chairman of the event.

For further information contact Rod Hofts at the JCC, 251-9467.

Mom's Club Formed At B'nai Torah

A Mom's Club is being formed at B'nai Torah and the first meeting will be held at 9:30 a.m. Wednesday, June 21 at the synagogue.

At this meeting the group will map out goals and objectives of the club. The main purpose of the club is to broaden Jewish horizons. The group will be held at 9:30 a.m. Wednesday, Aug. 16 at B'nai Torah.

Beginning in September, the group will meet regularly at B'nai

Torah on the first and third Wednesday of each month at 9:30 a.m. On the first Wednesday the mothers will invite the input of a resource person who can reflect on the issues which have been discussed and read about. On the third Wednesday, the group will continue discussing among themselves the independent reading they have been doing.

All Mom's Club meetings will be held at B'nai Torah and refreshments will be provided.

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Dorothy Friedman Mizrahi President

Mrs. Sheldon Friedman will be installed as president of Mizrahi Women at a patio party and luncheon at 12:30 p.m. Wednesday, June 21 at the home of Mrs. Morton Rolsky, 8629 Cholla Road.

The following slate of officers will be installed for 1978-79: vice presidents: Mrs. Nandor Fruchter,

The Indiana

Jewish Post and Opinion

611 North Park Avenue
634-1307

Earlene Wilson Asst. Publisher
Jo Ann Pinkowitz Editor
Melinda Castle Office Manager
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Changes of address and other circulation problems are handled by mail, not phone. Please enclose a recent label from your copy of the paper showing your name and address.

Mrs. Sam Goldstein, Mrs. Morton Rolsky and Mrs. Morris and Mrs. Rose Cohen, Treasurer, Mrs. David Korb, and Jewish National Fund, Mrs. Harold Goldberg.

Assisting Mrs. Rolsky with the luncheon will be Mrs. Julius Zukerman, Mrs. Harold Goldberg, Mrs. Shoolem Ettinger, and Mrs. William Morris. Program chairmen are Mrs. Sam Goldstein and Mrs. Edwin Epstein. Members are welcome to bring guests.

The charge for the dairy luncheon is \$2.00. Mrs. Esther Prince is transportation co-ordinator. For further information call 846-4803.

Hospital Benefit

(Continued from page 1)

faith or ability to pay. Started at the turn of the century as a Jewish tuberculosis hospital, NJH has retained its name. However, the facility is now completely non-sectarian as to administration, staff and patients. Patients pay only if they have the means, and more than half of the operating budget must come from fund-raising efforts.

Unveiling Mrs. Elizabeth Marcus

Sunday, June 18 at 11 a.m. at Shrah Tefila Cemetery. Rabbi David Korb will officiate. Relatives and friends are invited to attend.

Unveiling Herman Schuchman

Sunday, June 25 at 11:45 a.m. at B'nai Torah Cemetery. Rabbi Ronald Gray will officiate. Relatives and friends are invited to attend.

Unveiling Sophia B. (Passe) Katz

Sunday, June 25 at 11 a.m. at B'nai Torah Cemetery. Rabbi Ronald Gray and Cantor Edwin Epstein will officiate the ceremony.

Relatives and friends are invited to attend.

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"Light Up the Sky", a comedy by Moss Hart, is the feature of the evening sponsored by the Indianapolis Chapter of Hadassah Wednesday June 21 at 8 p.m. at the Theatre in the Woods. A reception will follow the performance.

Patrons tickets at \$20 each, Sponsors at \$10, and Booster tickets at \$5 will benefit the Hadassah Medical Organization.

Tickets may be secured from Mrs. Robert Fruehman, 253-6383 or Mrs. Robert Goldstein, 253-2919. Mrs. Jerald Ancel is in charge of hospitality.

This performance celebrates the 20th anniversary of Theatre in the Woods and presents the same production as the original in 1958 with the same director, Sol Blumenthal, and some of the same cast as well.

BUY ISRAEL BONDS

At Terre Haute

UHC Announces Summer Schedule

TERRE HAUTE—United Hebrew Congregation's office will be open two days a week for June and July. The hours are 9 a.m. to 1 p.m. Tuesdays and Thursdays.

When Rabbi Klein comes to the city permanently on Aug. 1, the original office hours will be resumed, 9 a.m. to 1 p.m. each week day.

Those in need of assistance may call any of the three numbers below David Levin 232-4387 or 232-1248; Max Ehrlichman 533-2147 or 877-2960 or Jerry Einstanding 232-6185 or 234-9231.

Albert Laikin Dies; Owned Builders Firm

Albert A. Laikin, 8902 Evergreen Avenue, former owner of Hickory Builders at Gary, died June 7 in St. Vincents Hospital. He was 67 years old.

Funeral services were held at Aaron-Ruben-Nelson Meridian Hills Mortuary with burial in Indianapolis Hebrew Cemetery North.

He lived in Indianapolis two years and was a member of Indianapolis Hebrew Congregation, Golden Age Club and Leisure Club.

Survivors include his wife, Mrs. Frieda Laikin; son, Sidney Laikin; daughter, Mrs. Anne Greenburg of Skokie, Ill.; brother, Irving Laikin, and sister, Mrs. Sophie Ellenby, both of Chicago.

Two Homes Are Alan Goldwasser Collection Depots Bar Mitzvah

Two homes have been designated as collection depots for the Council of Jewish Women's Collectors Sale. They are Judi Brodey, 9038 Dewberry Ct., and Belle Grant, 9292 Spring Mill Rd.

The bar mitzvah of Alan Goldwasser, son of Mr. and Mrs. Ed Goldwasser will take place at services Friday night and Saturday, June 23 and 24 at the Indianapolis Hebrew Congregation.

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In the intervening centuries between the fall and rise of free Israel the Jewish people were scattered, humiliated, deported, wandered from one country to another deprived of liberty and human dignity, violently attacked and permanently persecuted. Ultimately, in Europe, millions of our people, men, women, and children, were physically annihilated. Such was the in-

describable price we paid for the exile from the land of our forefathers. But then, with the last vestige of our national and human strength, after having lost one-third of our people, our generation rose in revolt against homelessness and helplessness in an heroic fight of the few against the many.

WITH GREAT SACRIFICE we won the day and regained an independent country. Thus it was that thirty years ago, on the Fourth of Iyar, a great light dawned on our people. Free Israel came into being.

The history of these past thirty years is also unique. Our state was attacked time and again. We had to fight many battles in order to maintain our independence. At the very same time there was a magnificent process of building up the country, of turning desert land into green pastures, of bringing in

the exiles of our people from four corners of the world, of the most creative work in every sphere of life.

Jerusalem has been reunited, our victorious army strengthened. Our wonderful young generation, serene and devoted, is the pride of our hearts.

IT IS TRUE that for the last thirty years, we have not enjoyed a single day of peace. We have embarked last year, in the wake of ceaseless previous efforts, on the road of direct negotiations to establish peace between ourselves and our neighbors. Despite all the difficulties, we believe that this noble goal will be reached. We shall not cease in our effort to achieve the peace and the security for which we yearn.

We owe a special debt and concern for a remnant of the Jewish people in Europe, our brethren in the Soviet Union. Their return to Judaism, their plight and fight for the return to the Land of Israel is, historically, the second greatest event of our time after the renewal of our independence. We must stand by them and wage an incessant campaign for their inalienable right to reach the historic homeland of the Jewish

people.

ADMITTEDLY, WE HAVE difficulties in many spheres of life. But if we remember where we were and what we were only one generation ago, in the 30's and in the 40's, and how with our own initiative, sacrifice and effort, we changed fundamentally the situation of our people from tragedy to triumph, we have reason to believe that we shall overcome all the obstacles and guarantee the future of our children's children.

On this great anniversary, we bow our heads in humility and love as we remember our fallen heroes of the Haganah, Palmach, Irgun, Lehi, Mahal and the soldiers of the Israel Defense Forces. It is their self-sacrifice which brought us out from bondage and regained for us the dignity of independence. They will be engraved on the hearts of our people for ever and ever.

The Jewish people on the Land of Israel and all over the world, together with men and women of goodwill in every nation, rejoice this day as we celebrate the triumph of the spirit over matter, of right over wrong, of justice over iniquity. Israel's rebirth is, indeed, a victory of humanity."

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Israel Making Mark In High Fashions

By GREER FAY CASHMAN

Until a few years ago, Israeli fashion was relatively unknown abroad. Israel had been exporting fashion for more than two decades, but with the exception of less than a handful of manufacturers, Israel made no impact on the international fashion scene.

But two major firms did succeed in putting Israel on the world fashion map, and the example they set in innovative styling and quality of workmanship inspired others to raise their own standards in the hope of gaining the same universal repute.

BEGED OR, Israel's leading manufacturer of suede and leather garments, is so well known that tourists coming to Israel frequently have a Bege Or coat at the top of their shopping lists, hoping to pay less for it in its country of origin than they would pay for it at home.

Likewise, anyone looking for eye-catching swimwear or striking cover-ups for poolside parties, heads straight for Gottex. The firm also manufactures romantic skirts and blouses and exports to well over 50 countries.

Other manufacturers such as Niba, Rikma, Sportlife and Papco—just to mention a few—are quickly catching up. Each of Israel's bi-annual Fashion Weeks features several new manufacturers who are just breaking into the export market, and some of them such as Clique and Dominique are succeeding very well.

ISRAEL CHALKED UP in excess of \$227 million in textile and fashion exports in 1977, and anticipates coming close to the \$300 million mark by the end of 1978.

Fashion is one of Israel's growing success stories, with a happier ending every fiscal year. What's the secret? After all, Israel has not yet produced a St. Laurent, a Gucci, a Mary Quant or a Diane Von Furstenberg...but given time, Israeli designers may yet outpace them all.

Secret number one is the Textile and Fashion Center at the Israel Export Institute in Tel Aviv, whose task it is to promote fashion at home and abroad.

On a local level, the Fashion Center keeps Israeli manufac-

turers informed of changing trends in color, style and fabric and brings overseas fashion experts to Israel to talk to manufacturers about what is happening in Paris, Rome and New York with regard to shapes, lengths, et al.

OUTSIDE OF ISRAEL, the Fashion Center promotes Israeli garments through international fashion shows and Israel Weeks in major department stores.

In many respects the Fashion Center is responsible for the increasing popularity of Israeli infants' and children's wear in European Common Market countries and the United States. Good promotion created so much interest that many firms, aside from those who manufacture exclusively for preteens, decided to add a junior range to their collections. This decision has given a considerable boost to export sales. At the Fall/Winter Israel Fashion Week in February, several manufacturers broke new ground in overseas markets not with their

regular grown-up fashions, but with what they're producing for the youngest generation.

Knitwear has a similar story. Israeli knitwear used to be almost solely synonymous with Aled. Not any more. Today, firms such as Helen Knits, Gabi Model, Dorina, Nirkam and others are in high demand as a result of the continuous promotion programs of the Fashion Center.

SECRET NUMBER TWO stems from the establishment eight years ago of the Shenkar College of Fashion and Textile Technology. Shenkar is sponsored and supported by both the Government of Israel and Israel's Textile and Clothing Manufacturers' Association. The College maintains university standards and of-

fers both diploma and degree courses in Fashion Design, Textile Design, Textile Chemistry, Textile Technology and Industrial Management.

Graduates, especially designers, are making their imprint on Israel's fashion industry. It is only in the last two or three years that designer image has become an accepted concept in Israel. Whereas Burda magazines used to be the inspiration behind so many Israeli fashions, the new trend amongst Israeli manufacturers is to put their faith in the creative abilities of Israeli designers.

It is a faith which has not been misplaced. By the time Israel celebrates her fortieth anniversary, Israeli designers will be household names all over the world.

June 16, 1978 The Jewish Post and Opinion Page 7

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U.S. Prof. On A Kibbutz

Joel Magid, born in Brooklyn in 1944, earned his B.A., M.A., and Ph.D. degrees in English Literature at Columbia during the 60's. At the beginning of the Yom Kippur War in October 1973, he was an Assistant Professor of English at Rutgers University; on the tenth day of the war he left New Jersey to be a volunteer for six months on a kibbutz. He is now a member of Kibbutz Be'eri in the northern Negev, has worked on the kibbutz in irrigation and in teaching English, has lectured at Ben Gurion University in Beersheva, and has organized and administers the School in English for the Study of Kibbutz at the Eyal Seminar Center of the Kibbutz Hameuchad Movement. The father of a 2½ year-old sabra son, Joel also helps out in milking the cows and picking oranges on the kibbutz.

WHY—AND HOW—DID YOU COME TO ISRAEL AND A KIBBUTZ?

"The war started, the news reports were frightening, I dreamt of planes screaming across desert skies and tanks rolling over sand dunes, and I decided to come to Israel to do whatever I could to help. I surprised myself and everyone who knew me; my mother thought I was crazy.

In 1967, I had very few connections with the organized Jewish community and didn't personally

feel the tensions leading up to the Six Days War. The '67 War was such an overwhelming victory that I didn't have a chance to fear for the fate of the Jews. The Yom Kippur War was another story completely, and in the interval I had read more about the holocaust, had worked somewhat with the Jewish community in New Jersey, had been stunned by the Munich massacre. So I volunteered and was sent to kibbutz, which I knew nothing about. I had no intention of staying in Israel or on kibbutz.

IN FACT, when Israeli television did a program on war volunteers and sent a crew to film and interview the "professor picking oranges," I underlined my temporary commitment to Israel by saying, "I am an American first" and explained that I couldn't believe that I could replant my American roots and culture in the dry soil of the Negev. Now, of course, that I'm a member in pretty good standing of Kibbutz Be'eri where I worked as a volunteer, the

members sometimes like to joke about my famous "American first" statement."

WHY DID YOU DECIDE TO STAY ON KIBBUTZ?

"From the first day on kibbutz—and in spite of my "American first" statement—I felt at home on kibbutz. A metropolitan New Yorker all my life, I came to the northern Negev (very close to Gaza) sand, saw the reality of the turning-the-desert-green cliché. I was suddenly in a society of Jews from all sorts of backgrounds who were working together to build a community based on ideals of cooperation and equality. There I was in the middle of a war discovering peace and quiet, nature, and community.

From the first days, I knew it would be hard to leave the kibbutz after my six months' volunteering, but I never dreamt of staying. I kept thinking that the beautiful balloon would burst, that I would fall flat after the wonderful high. Over four years later, I still haven't come down from the high

even though I know kibbutz much better, even though I see the problems and difficulties of kibbutz life more clearly.

EXCEPT for my part-time and summer jobs, my whole life had been in the academic world as a student and then as a teacher. Picking oranges was exhausting, difficult work at first, but it was incredibly fulfilling—after years of teaching and never knowing whether my teaching really meant something to my students, I suddenly discovered the intense satisfaction of seeing those boxes filling up with 2,000 oranges, knowing that I had picked them and that my work was contributing to the support of the community. I couldn't imagine spending my life picking oranges, but I felt healthier and better than I had ever felt.

As I began understanding kibbutz better and seeing the opportunities for self-fulfillment within a community, I began thinking more and more about the kibbutz way of

(Continued on next page)

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U.S. Prof. On A Kibbutz

(Continued from previous page) life. In the end, I decided to accept my happiness by staying on kibbutz. I don't mean that cynically. I've seen many volunteers come to kibbutz and discover a happiness they never experienced before; almost all of them reject and cannot accept their own good feelings, they don't believe it can last and they can't escape from their educations and from their American or European ways of looking at things."

HOW CAN AN ACADEMIC LIKE YOU FIND SATISFACTION IN A SMALL, RURAL COMMUNITY? HOW DO YOU SEE YOUR FUTURE ON KIBBUTZ?

"Anyone who wants challenges can find them on kibbutz. On kibbutz there's no such thing as being locked in a career. I know dentists who are pretty bored of filling teeth but who are locked in an economic-career situation in which they will have to spend their whole

working lives doing the same thing. On kibbutz, I've already worked for a year in the fields laying irrigation pipes. (I've seen the sun come up over my shoulder and rabbits run across my path; I've seen flocks of birds playing aerodynamic games and I've watched the crops I've irrigated grow; I've been exhausted and dirty and my tractor has been stuck in the mud too often). I've taught English in our school and even taught in an Israeli University for a couple of years.

I'VE DONE THINGS an experienced pleasures I could never have experienced (given my background) in the United States. Just this week I dressed up as a clown and was M.C. for our children's Purim party. The kibbutz has asked me to begin thinking of being principal of our school in another few years. I'm actively involved in the committee work and general meetings of the

kibbutz (and of the kibbutz movement) and I constantly find my intelligence and ability challenged by looking for ways to make our society work better. Kibbutz life is far from perfect and never will be perfect; there's always more to do, more challenges to meet. I'm often physically tired on kibbutz, but I'm never bored. On kibbutz I can balance intellectual work with physical work. My life is full."

YOU MAKE IT SOUND TOO GOOD. WHY DO A LOT OF AMERICANS WHO'VE TRIED KIBBUTZ LEAVE AFTER A COUPLE OF YEARS?

"A classical case of unreal and unfulfillable expectations. People who think that kibbutz can solve all of their problems and all of the world's problems and that everyone on kibbutz is nice and loves everyone else are bound to be disappointed. It's hard living together in a small community

sometimes. People are still people, still come into conflict with each other, work very hard and are very tired—and irritable—sometimes. Some people are uncomfortable with the absolute security that kibbutz provides; they need the "excitement" of paying bills and balancing checkbooks or they want the satisfaction of seeing the fruits of their own labor and can't accept the restrictions that are inherent in living in a communal society.

Although almost every kind of Jew from every kind of background can be found as kibbutz members, kibbutz isn't for everyone, can't meet everyone's expectations and needs. I'm a firm believer in kibbutz and I believe it can be good for thousands of Jews in Israel and throughout the world, but I don't think kibbutz is for those who live only on dreams and aren't ready to confront the everyday problems of living together.

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Israeli Farming Almost A Miracle

By Yael Guiladi

Incurable optimists as Israel's founding fathers were, none of them foresaw at the turn of the century that from the barren wastelands, pestilential marshes and parched deserts which the Land of Milk and Honey had become, would one day sprout smooth, savory avocados to race Europe's gourmet tables, ripe red tomatoes to brighten London's grimy fog, and cool, crisp cucum-

bers to bring a breath of summer into the long Scandinavian night.

Indeed, who could have imagined that despite an almost total lack of natural pastures, Israel's average annual milk production would, thanks to scientific feeding methods, hit a world record at 7,300 litres per cow? That by the use of improved strains its cotton production—125 kg. per dunam—would be one of the highest known, and its groundnut

yield nearly twice as high as President Jimmy Carter would consider a satisfactory performance? That some citrus plantations produce up to 5 tons per dunam, more than any other country to date, is less surprising, since there is, after all, the Jaffa tradition to be upheld.

IT IS BY NOW a commonplace that Israel possesses little naturally fertile soil, that it suffers

from an acute shortage of water, that its labor force is limited and its financial resources strained. Once the use of all the potentially arable land—some 4.4 million dunams—and the 1,325 million cubic metres of available water resources had been rationalized to the maximum, (projects which were completed by the early 1960's), Israel's agronomists were faced with the challenge of producing more food despite the limits fixed by nature. That they have succeeded, first, in supplying 75 percent of Israel's own food requirements despite the rising standard of local demands and the tripling of the population since the establishment of the state, and at the same time in increasing fresh

and processed agricultural exports from \$78 million in 1961 to an estimated \$500 million for 1976, seems on the face of it an enigma.

The answer lies in what might be termed an integrated agricultural system: scientific and agromechanical research is conducted in close collaboration with the farmers themselves; harvesting is highly mechanized; and, once the crops are in, a sophisticated transport, promotion and marketing organization takes over to ensure the efficient distribution of the fresh produce.

PERHAPS the most outstanding among the success stories of this system is that of the Arava tomato. Members of Kibbutz Yotvata, (Continued on next page)



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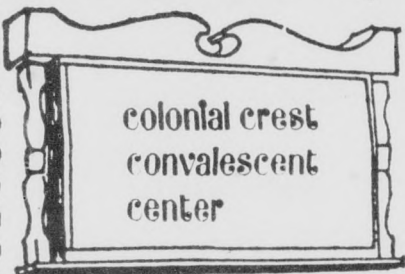
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Israeli Farming Almost A Miracle

(Continued from previous page)
situated in the southern Arava just north of Eilat, asked Israel's agronomists to adapt strains and methods of cultivation to the warm winter climate and salty water of the area. The scientists eventually came up with a succulent, red fruit which gained great popularity on the English market at the time. The Arava tomato, which turned out to be sweeter the saltier the water, produced bumper crops, so great in fact that the kibbutz lacked the manpower to pick them.

Once again the agronomists got to work, this time to find ways of ensuring that the entire crop would ripen at the same time. Simultaneously, the agricultural engineers developed a combine which would harvest the tomatoes at one fell swoop, but which would not, as in the case of existing machinery, damage the delicate fruit which is destined for fresh consumption, not for industrial

processing. The giant machine uproots the plants entirely, and gently shakes the fruit off them. Its belly is padded with a spongy material to protect the tomatoes as they fall, as are the channels which direct the fruit to the hands of workers perched on the machine itself, who pack them directly into boxes. Harvested in the winter months, the crop is handled by Agrexco, the national export pool, which exercises strict quality control before dispatching the fresh, desert-grown produce to Europe's cold hungry markets, either by air or in special, refrigerated fruit freighters.

ANOTHER original invention which has aroused world interest is the trickle irrigation system, which is based on perforated plastic hose laid alongside the crop rows, allocating water as required directly to the roots of the growing plants. This system eliminates waste by preventing unnecessary evaporation, and by avoiding the

sprinkling of water over areas where it is not needed. Where necessary, fertilizer is introduced into the irrigation water and thus reaches the plant's roots directly, also without waste. The application of this method, combined with more efficient irrigation schedules, has resulted in an increase in crop yields, through the quantity of water used has remained stable, or even decreased.

Avocados, well on the way to rivaling Israel's Jaffa image on European markets thanks to a vigorous promotion campaign, is also the result of applied reasearch, this time to produce a strain which would not be affected by realtively saline water, and to develop varieties which wuld ripen at different times, thus lengthening the harvest season.

OTHER EXAMPLES of the successful application of scientific research include the adaptation of

improved wheat strains to local conditions, with a resulting 40 percent crop increase; the expansion of horticulture following the development of disease-free strains; cultivation of field crops under plastic; the replacement of chemical pesticides by biological ones; and many more. Extensive research, and the effective implementation of its findings by Israel's farmers, have enabled the country to grow ten times more food that it produced in 1949, and to

increase its yields consistently at a rate of 5 percent annually, nor are there any signs that this expansion will peter out in the foreseeable future.

This is Israel's answer to the world food crisis. It is with an acute sense of human solidarity that Israel places its knowledge, experience and techniques at the service of mankind in the universal struggle to eliminate hunger and malnutrition.

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Drama Reaches All Parts of Country

Israel's Theatre As Contemporary As Any

By MENDEL KOHANSKY

Sixty five percent of Israel's population regularly attend productions of repertory theaters based in Tel Aviv, Jerusalem, Haifa and Beersheba as well as those of a number of commercial theaters and small groups. Were a similar proportion of Americans to frequent the theater in the United

States, we would be witness to an incredible theatrical explosion.

One reason, and probably the most important one, for this mass attendance is the social structure of Israel's population. Present-day Israel is far from the ideal of an egalitarian society of which the founding fathers of the country dreamed, but no social group in

Israel could be called culturally deprived, having no access to the theater, books, music, etc. While in America the rural population hardly ever gets to see a show, in Israel it is the farmers, members of kibbutzim or of cooperative villages who are the privileged ones, because their communal or cooperative living includes an organized system of cultural life. In the cities, a great number of citizens buy their theater tickets, at reduced prices, through their unions, and in the outlying places, the so-called development towns, theater attendance is facilitated through an organization called Art for the People—Omanut Le'am in Hebrew.

THIS ORGANIZATION goes back to the days immediately after the establishment of the State of Israel in 1948, and the mass im-

migration which followed. The Government and the powerful Histadrut labor union embarked on a joint project then to help bring about the speediest possible cultural integration of the new immigrants; not an easy task, considering the fact that the majority came from countries of the Orient with a culture much different from the prevailing Western culture of the older settlers. It is now clear that in the process, many mistakes were made, as mistakes are inevitable when one deals with an unprecedented situation, and thus some of the

cultural treasures brought by immigrants were irretrievably lost. Nevertheless, the accomplishments are impressive. Hundreds of thousands who, in the countries of their origin, did not know what theater was, either because theaters did not exist there or because the future citizens of Israel had no access to them, acquired the habit of theater-going.

Though Israel is no longer a country of mass immigration, Omanut Le'am continues to function every day of the week, com-

(Continued on next page)

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Israel's Theatre Contemporary As Any

(Continued from previous page) panies from the large cities travel to development towns and other small places to perform at reduced, subsidized prices, and, Israel being a small country, no matter where the performance takes place, actors can leave their homes in the afternoon and sleep that night in their beds. There is no place in Israel never reached by a troupe of actors, so that only implacable resistance to the theater can prevent any inhabitant of the country from ever seeing a show. Add to it that the climate of Israel being what it is, the shows are given for about nine months of the year in open-air amphitheaters strewn about the land; nature, too has contributed to make the theater most accessible to everyone.

THE HEBREW THEATER did not evolve from a folk tradition, as it did in other countries; it was created about 60 years ago as an act of will by a group of people consumed by Zionist zeal, intent on contributing to the revival of the Hebrew language. On the evening of Oct. 8, 1918, in Moscow, several dozen persons, Jewish and non-Jewish, most of whom did not know

a word of Hebrew, gathered in a small, shabby studio to witness the first performance of the newly created company, which had the blessings and patronage of Konstantin Stanislavsky. The great man of the theater had become fascinated with the idea of a company performing in what was to him an exotic language, and readily consented when the initiators came to ask for his help. And on that cold, grey evening, as one of the participants described it in his diary, in Moscow which was then suffering from hunger and other deprivation due to the civil war, the famous Habimah and with it, the Hebrew theater came into being.

It was not until 14 years later that Habimah, by then a celebrated theatrical company, applauded and feted in Moscow, Berlin, Rome, Vienna, London, but a total failure in New York, came to settle in, what was then, Palestine. By then, several Hebrew theaters, representing various approaches, were in existence, including a "workers' theater" which intended to perform only plays of proletarian contents but settled for biblical plays. When Israel gained independence,

there was already a very lively, multicolored theatrical life in the country, mass immigration supplying increasingly large audiences.

Now 60 years after that momentous evening in Moscow, the Hebrew theater is very much part of life in Israel, and despite the constant criticism, in a country where criticism is a national sport, theaters are full. Professional critics, such as this writer, would have liked to see performances more polished, acting on a higher level of professionalism, but have no complaints as far as repertory is concerned.

The repertory of the subsidized theaters is just about the same as one can find in any state or municipal theater, in addition, of course, to local plays. In an average season a theater-goer will have the opportunity to see one or two Shakespeare plays, a sprinkling of Ibsen, Chekhov, Brecht and other classics of the modern era, an occasional Greek tragedy or comedy, usually in a modernized version and many contemporary plays from Broadway or London. At this writing, a theater-goer in Israel (willing to travel out of town) can have his choice of the following: Shakespeare's "The Taming of the Shrew", Arthur Miller's "All My Sons", Eduardo de Filippo's "Saturday, Sunday, Monday", Brecht's "The Good Woman of Setzuan", "Dusa, Fish, Stas and Violet" by the English Pam Gem,

Gorky's "Summerfolk", Tennessee Williams' "The Glass Menagerie", "Emigres" by the Polish emigre Slavomir Mrozek, and no less than six plays by Israeli playwrights—two of them revivals.

THE FACT IS that in the past two decades or so the Israel theater succeeded in producing a number of highly accomplished playwrights who enjoy a great success with the public. The oldest of them is Nissim Aloni, whose enigmatic plays are characterized by beauty of language, an aura of poetry and a humor all their own. Probably the most popular playwright is Hanoeh Levin, an 'angry young man' who has slightly mellowed in the past year or so, whose pessimistic plays attack almost everyone within sight, and especially the middle class, the government, and the female sex. Yehoshua Sobol, who started out by writing documentaries, has blossomed out as the theatrical spokesman for the young generation, his plays dealing mainly with the problems of war and peace. And a satirical show of his attacking the religious establishment is now running three

times a week all over the country to full houses.

There are also a number of younger playwrights who show promise, waiting in the wings to take their place on the Israeli stage. A number of Israel's theaters provide simultaneous translations of Hebrew stage productions.

Hotels can help visitors obtain theatre tickets—which are in especially heavy demand for the annual Spring in Jerusalem (April-May) and Israel Festivals (July-August) of Music and Drama.

June 16, 1978 The Jewish Post and Opinion Page 13

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And the Lord said unto Noah: "Where is the ark which I have commanded thee to build?"

And Noah said unto the Lord: "Verily, I have had three carpenters off ill. The gopher-wood supplier hath let me down—yea, even though the gopher wood hath been on order for nigh upon 12 months. What can I do, O Lord?"

And God said unto Noah: "I want the ark finished even after seven days and seven nights."

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And Noah said: "It will be so." And it was not so. And the Lord said unto Noah: "What seemeth to be the trouble this time?"

And Noah said unto the Lord: "Mine subcontractor hath gone bankrupt. The pitch which Thou commandest me to put on the outside and on the inside of the ark hath not arrived. The plumber hath gone on strike. Shem, my son who helpeth me on the ark side of the business, hath formed a pop group with his brothers Ham and Japheth. Lord, I am undone."

And the Lord grew angry and said: "And what about the animals, the male and female of every sort that I ordered to come unto thee to keep their seed alive upon the face of the earth?"

And Noah said: "They have been delivered unto the wrong address but should arriveth on Friday."

And the Lord said: "How about the unicorns, and the fowls of the air by sevens?"

And Noah wrung his hands and wept, saying: "Lord, unicorns are a discontinued line; thou canst not get them for love nor money. And fowls of the air are sold only in half-dozens. Lord, Lord, Thou knowest how it is."

And the Lord in his wisdom said: "Noah, my son, I knowest. Why else dost thou think I have caused a flood to descent upon the earth?"

Journal of Eastern Region of the Royal Institute of British Architects as reprinted in the Bulletin of Temple -Rodeph Shalom, Philadelphia.

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SHALOM...TODAY IS FRIDAY, JUNE 16, 1978

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VOLUME XLIV NO. 39

More Visas, More Repression

Russian Moves Contradictory

WASHINGTON, D.C.—The same old double-dealing of the Soviet Union with Jews remains as more exit visas are being issued for Jews while they are being persecuted and repressed without letup.

The figures for exit visas is up in the last few years from 13,459 in 1975 to 14,216 a year later and last year 16,737, with the five-month total so far in 1978 9,507, 66 percent higher thus far.

Any speculation about the increase runs the same gamut of previous ideas—there are no obvious new reasons.

But in the realm of repression, the trials such as the ones of Vladimir Slepak and Anatoly Shcharansky are indications in the opposite direction. Those who have sought to show Russia as straying from the Helsinki Agreement, have been harassed and held incommunicado.

Yet the Jewish protesters, well aware of what confronts them, have not backed down, and if anything, have taken more open actions.

The increase in exit visas has led the American Jewish Congress to announce its support for excluding Russia from terms of the 1974 Trade Act which barred export credits to the Soviet Union for farm products. The organization gained front-page notice in the New York Times when it stated that its support was "an almost exact symbolic equivalent of the recent modest increases in Soviet Jewish emigration."

The largest number of exit visas came in 1973, reaching just under 34,000.

In one incident, 23 Jewish refusnik women were beaten by 200 Moscow police.

Minyan Is Dropped After Trial Period

SAN BERNARDINO, Calif. — After a six week trial, the daily evening minyan at Temple Emanu El (Reform) here has been discontinued because of insufficient interest. It was announced in the bulletin that a minyan can be arranged for a Yahrzeit by contacting Rabbi Hillel Cohn two weeks in advance.

First Gift To Campaign For Holocaust Project

A \$25 check from George B. Starkman, of Kingston, N.Y. has launched the project to raise funds from individual Americans for a Holocaust Memorial to provide \$9 million to equal the amount the U.S. Government may allocate for a national program.

The fund was broached in an editorial in The Post and Opinion of May 26, and hopefully will be expanded to include many other



EVEN BABIES HELD HOSTAGE—The seven-month-old daughter of Natalie Katz, Jessica, who has been prevented from getting treatment in the United States for a malabsorption syndrome which Soviet physicians cannot cope with and who has become an international figure showing Russian intransigence when it comes to humanity continues to show symptoms of the disorder which does not allow her body to absorb nutrients. U.S. physicians who have cured the syndrome, have offered free treatment. The photo was brought back from Russia by an American visitor.

Little Chance Seen For Barring March

SKOKIE, Ill.—The Supreme Court holds the fate of the well-publicized Nazi march in this suburb of Chicago set for June 25, but legal experts do not expect to get support for the views of the American Jewish community, which seems united in this instance, that the march is a provocation that is not dissimilar to open threats of violence.

THE CHICAGO JEWISH community's position that every legal avenue for barring the march should be explored, and the vigorous way in which it has taken action to prevent the march is believed by observers to show a new kind of strength in Jewish life. It has been pointed out that the

federations, through their Community Relations Councils, have heretofore not been as trenchant in their stands against the haters.

The Jewish Defense League, as could be expected, is almost certain to confront the Nazi marchers, and if nothing more than a melee in which police are involved develops, it will be a miracle.

LATEST pronouncement on the situation came from Alderman Roman Pucinski, who warned the Nazis that they run a high risk of being prosecuted for conspiracy to incite a riot.

Some attempts to persuade the Frank Collin-led Nazis to cancel their march in favor of park rallies have been made.

Plane Sale Defeat Blamed On Disunity

SAN FRANCISCO—The debacle that was unable to prevent the Carter Administration from winning the day on the package deal of the plane sales to Israel, Saudi Arabia and Egypt was blamed on the indecision of the Israeli Government and the lack of leadership in the U.S. Jewish community.

MAKING THE CHARGE was Ivan Novick, of Pittsburgh, who is scheduled to succeed Rabbi Joseph Sternstein as president of the Zionist Organization of America. He presently represents the ZOA on the Presidents Conference.

He told The Jewish Bulletin here that up until a week before the Senate vote Israel was undecided whether the opposition to the sale should come from Israel or from the U.S. Jewish community. "We

had little direction," he said, "from Jerusalem on whether they would rather have no planes at all, including their own, than have planes for the Saudis."

EVEN WITH the poor coordination, and a U.S. Jewish leadership that "didn't know what to do," Novick told The Bulletin that Israel wasn't entirely to blame. "There was no real leadership in the U.S. Jewish community to mobilize a grassroots movement to oppose the sale."

Despite the defeat, he doesn't believe the Jewish community has lost the final battle. "We abdicated our position by not taking a position," he said. "We didn't really fight it with everything we had."

It's Anti-Feminism

Why Jewish Men Back Birth Rate Increase

NEW YORK—The effort of the U.S. Jewish community to increase the Jewish birth rate was branded as an attempt to keep women in the traditional wife/mother role, according to an article in the winter issue of Lilith Magazine.

Without pulling any punches, Shirley Frank in her article headed, "The Population Panic," charges that it "seems a strange if not a perverse coincidence that just in the very decade when Jewish women are demanding greater and more meaningful par-

ticipation in Jewish religious and communal life behind—and in some cases, outside of—motherhood, that certain segments of the Jewish community are hitting the old 'barefoot and pregnant' routine as if our lives depended on it?"

The population panic which, the author shows, emerged so close on the heels of Jewish feminism is a "kind of gut response" to the changes effected by the women's movement, "changes that are obviously taking place too rapidly for many people, especially many men."

Free Art Calendar Ad Is A Jewish Comeon

TORONTO — The comeon of Beth Sar Shalom used here in newspaper advertisements is a free Jewish art calendar. The calendar, authentic even to the candle-lighting times, publicizes the missionary group's treatises on such topics as "Behold the Virgin", "Salvation Is Of The Jews", "What Is a Christian?" etc.

Tom Walker, Beth Sar Shalom's spokesman denied to The Canadian Jewish News that the calendar was a misrepresentation, but conceded that his group's intent was to "reach Jewish people with the Gospel". One of the tracts included with the free calendar stated that "Atonement comes only through belief in Jesus Christ".

Israel Saved Saudi Arabia 3 Times and Sadat One Time

WASHINGTON, D.C.—That Israel he could not have procured Arabia from three coups and Anwar el-Sadat from an assassination attempt was revealed here by former chief of U.S. Air Force Intelligence, Major-General George F. Keenan.

Keenan also revealed that Israel shot down a Russian transport

bringing supplies to Syria in the Yom Kippur War of 1973.

He said that had it not been for Israel he could not have procured the intelligence on Soviet air forces, their combat qualities their new weapons, their jamming and their electronics and their SAMs even had he five CIAs, Central Intelligence Agencies. His point was

that Israel was crucial to U.S. strategy.

According to Wolf Blitzer, writing in The Jewish Chronicle of London, Keegan said that Israel's intelligence information has kept the Soviets at bay in the Middle East and prevented the more radical Arab regimes from capturing and seizing Saudi Arabia.



UNANNOUNCED INTRUDER—Mayor Shlomo Lahat could not have been surprised when Andreas Rosenberg, of Frindelwald, Switzerland, arrived in his office through his window. The Swiss mountain climber made it up the 12-story wall without problem in just over 12 minutes, complaining that he was held up by the heat. He was on a tour of Israel with a group from his village and thought the stunt might divert attention from Israel's many problems.

Postmark Israel

ARE THERE LIMITS TO DEMOCRACY?

How much freedom can a democracy afford to give its citizens for destruction of the capitalist, democratic system, on the grounds of democratic freedom, has long been debated. In Israel the same philosophical question has been posed with respect to the right of school teachers to preach their personal political viewpoint to their pupils in or out of class. Specifically, does an Arab teacher in Israel have the right in the name of democracy and under the guise of academic freedom, to conduct PLO and other Arab nationalist anti-Israel propaganda among the Arab children whom he is supposed to teach?

No, say leaders of the present Israel government, and they have prepared the text of a law which will forbid teachers from taking part in political activity within and without their classrooms on the grounds that they set the tone for their pupils.

The Labor Party in Israel is against the proposal, calling it anti-democratic.

The Histadrut Teachers Union is also opposed, on the grounds that it curtails the political rights of teachers.

The assault on the bill has been so furious that the government has for the time being back-tracked. That means that when Arab school kids stage anti-Israel riots and clash with the police, nothing can be done against the Palestinian nationalist teachers who had incited them. The teachers were only giving expression to their legal rights to have political views.

It sometimes seems that Israel is trying hard to bring about its own destruction by encouraging and helping those who are sworn to destroy it.

MAYBE NO MIRACLES—BUT....

How successful has the Likud government been in Israel since it took over the reins in May of 1977? The battle around its foreign policy, linking peace to national security, still rages.

On the economic front the picture is somewhat clearer. The new government inaugurated a sweeping series of reforms which were intended to minimize government interference in business and eliminate many of the controls which the Labor administration had enforced. There have been no miracles. Finance Minister Simcha Ehrlich put it plainly when he said that "the present Government cannot cure the ills of 30 years of bad economic planning in ten months."

Maybe no miracles, but a lot of astonishing things have been happening.

Exports—up! In April Israel's exports rose by 50% over the same month a year ago. In the first four months of this year the rise was about 14% over the preceding four months, and 34% higher than the same period a year ago.

Trade deficit—down! The improvement in the past year shows a decline of \$756 million over 1976.

GNP—up! The Gross National Product, index of a flourishing economy, went up by 11.8% in the last quarter of 1977, contrasting sharply with the stagnation of the last four years.

Maybe not miracles, but it sure looks as if the new government's medicine is working after 30 years of the Socialist doses.—A.C.

**Read The
Post and Opinion**

Dulzin To HIAS: Close Vienna Shop

JERUSALEM—With the figure of dropouts at Vienna—Russian Jews who opt to go to other countries than Israel—at 60 per cent and heading for 70 per cent, Arye Dulzin has not given up hope of changing the position of HIAS and the JDC on aid to Russian Jews going to the West.

He said here that he had urged the two U.S. Jewish agencies to close up operations at Vienna.

While pointing out that the percentage could go as high as 80 per cent, he said, "The activists inside Russia are fighting for aliyah to Israel, not for emigration to the United States and Canada. 'If they see there are no fruits for their labors, they will feel there is nothing to fight for.'"

Omaha Students Visit Skokie

CHICAGO—Fifteen Jewish high school students from the Omaha High School of Jewish Studies made the trip to Skokie, Ill., to show solidarity with the people of that city in their fight to prohibit the Nazi march.

The trip in the form of a Shabbat study weekend came as an outgrowth of Al Ross' class in International Issues. Rabbis Milton Kantor and Dov Rosenbloom of the Skokie Valley Traditional Synagogue assisted Mr. Ross in arranging the weekend.

Among those addressing the students were Al Smith, the Mayor of Skokie, Abe Rosenbloom and Rabbi Kantor.

Five of the participants presented a play called "We Who Survive" which explored some of the Holocaust issues. Also special arrangements were made to visit the Spertus College Museum of Judaica on Saturday night.

"We came because we care," said Sydney Rubin.

"This is a beginning. Now it is up to us to do something because of our caring," said Tammy Rubin.

Allocations To Israel Are Sliced By \$½ M.

MONTREAL—Because of what is acknowledged as a shift to greater recognition of local needs, over a half million dollars less has been approved for allocation to the United Israel Appeal this year.

Manuel Batshaw, executive vice president of the Allied Jewish Community Services, told The Canadian Jewish News that not a single question was raised at the board of trustees meeting about the fact that more money is going to local needs. "At any other previous meetings," he said, "someone would have spoken up. This is because there is a desire to maintain a strong, viable Jewish community here."

Kosher Food Prices Should Be Controlled

TEL AVIV—The Citizens Rights Movement may be putting its head in a buzzsaw with twin proposals that the price of kosher goods be controlled and that the Knesset regulate the situation which is not only involved in politics but with certain groups eating only food approved by some rabbis and not by others.

One demand of CRM is that hotels be rated, so that one star would denote a kosher kitchen, two that the Sabbath is observed, and three that the hotel employs only religious staff.

CRM's Uri Huppert contends that the price of kosher foods is too high.

HIAS Tells Israel Its Role To Save Jews

(See Editorial In This Issue)

MONTREAL—Without commenting on the charge by Arye Dulzin, the new chairman of the World Zionist Organization, that the Hebrew Immigrant Aid Society was responsible for the high dropout rate of Russian Jews who reach

Vienna with a visa to Israel, Carl Glick, HIAS president, told the Canadian Jewish News that the desire of the Jewish community is that Soviet Jews have freedom of choice as much as possible.

HE SAID it was "in the interest of world Jewry to save Jewish lives—and not to play God—and world Jewry has made that interest known."

He added that of the 50 per cent of Soviet Jews who do not go on to Israel, 80 per cent do so to be

reunited with their families elsewhere.

Mr. Dulzin recently repeated a proposal rejected by HIAS and the leadership of the American Jewish community for all Russian Jews reaching Vienna to be transported immediately to Israel.

"IT IS WELL-KNOWN to Mr. Dulzin and others that when a Jew arrives in Vienna he is first met by Israelis at the Jewish Agency and encouraged to go to Israel. It is only when this fails that the Soviet Jew is issued a paper that allows him to go to HIAS."

Any claim that dropouts are taking away Israeli exist visas from those who want to go to Israel is a total untruth, the New York investment broker said, pointing out that most Jews leaving the Soviet Union are forced to take Israeli exit visas by the Soviet Union, which has been known to give such visas to non-Jews to get rid of them.

Irate Leonard Fein Protests Defamation

BOSTON—His outrage for what he termed a scurrilous attack on him over the project in which 36 prominent American Jews forwarded a letter of encouragement to the Peace Now movement in Israel was voiced by Prof. Leonard Fein in a strong letter to The Jewish Advocate, local Jewish weekly.

Fein, who has been a leader in bringing the American Jewish Community back to adoption of priorities which represent true Jewish values, minced no words:

"I AM DISAPPOINTED, and, to tell the truth, offended that The Jewish Advocate would print so manifestly tasteless and personalized a diatribe without doing its target the courtesy of calling him to check its accuracy. Unless we are about to declare open season on one another, and permit anything at all to be printed about people with whom we disagree, such vulgarity has no place in our communal life or in our media."

Fein took exception to what he called inaccurate accusations in a long article the paper printed from Benno Weiser Varon, who is identified in The Advocate as "a former Israeli Ambassador...now a freelance writer and lecturer..."

Two paragraphs Fein found irresponsible read:

"The publication of the letter in the Times was a flagrant violation of an understanding by the signatories that nothing would be said in the U.S. until the message has been received in Israel and that it was up to the Peace Now movement to make it public, if so they wished. But the text was leaked—Breira-fashion—to The New York Times, and The Jewish Post comments, 'almost before it came out of the typewriter.' That staunch supporter of Israel's interests, which lately seems to be hankering for the good old days of the Council for Judaism, rewarded the letter with an applauding Sunday editorial."

"As to the leak and the leaker, one guess should be enough. The Times credited Leonard Fein with the organization of the letter and added that he 'was asked to write a feature piece in The New York Times Magazine on dissent in the Jewish community.' The Near East Report, published by AIPAC, the meritorious Jewish lobbying instrument for Israel in



LEONARD FEIN
...Indignant

Washington, alerts 'Times readers to be well primed for such a story'. Whether, after this somewhat embarrassing pre-publicity the scholar-journalist will make use of this offer of thirty pieces of silver is almost besides the point."

FEIN THEN responded:

"I find it amusing that Varon pretends to indignation that the appearance of the story in The Times was 'a flagrant violation of an understanding by the signatories'. So far as I am aware, none of them shares his indignation, although all of us were somewhat surprised that the story was given the prominent coverage it was. I presume that the reason the signatories are not indignant is that they know that the story was not 'leaked' to The Times. I do not know why Varon thinks it was, nor, for that matter, does it seem to me to make very much difference one way or the other. For, contrary to Varon's judgement, I do not think it weakens Israel's position in this country one whit. Quite the opposite: the knowledge that there are voices of moderation in Israel and in the United States strengthens the chances for peace, and provides Israel's friends in the American administration with a powerful argument against the exercise of American pressure on Israel. (They can, under these circumstances, credibly claim that Israel needs some time for the moderates to get their act together and to begin to affect government.)"

And It's Called Polydoxy

By KATHIE SUTIN

ST. LOUIS (P-O)—Jewish "polydoxy" can provide the only means for Judaism to survive through the next century, the leaders of the Institute of Creative Judaism said here recently.

Toward that end, the Institute plans to open a national office at Temple Emanuel here next month with a staff which will be headed by Rabbi James D. Cohn of Cincinnati.

THE INSTITUTE, which was formed in 1971, publishes and promotes polydox educational material and rituals. Its membership numbers about 500, most of whom are Reform rabbis and laymen.

Polydoxy has been described as a nondogmatic religion. Founders of the Institute call it a "free religion open to individual innovation and creativity." The

foundation of polydoxy is the mutual affirmation of one another's freedom, according to the Institute's credo.

The ICJ says its basic principle is that "The individual member of the religious community is free to determine his or her own beliefs, ethics and rituals." The variety of lifestyles and attitudes which result are considered "vital for the survival of an authentic Judaism in the modern world."

"THERE IS no authoritative and obligatory body of belief and practice that its members must be brought to accept," the credo says. "Rather than repress the personal religious freedom of the individual, its function is to assure and nourish its existence."

The Institute's publications encourage members to engage in

dialogue on the basic questions of religion such as good and evil, the afterlife, providence and salvation. Rather than teaching one opinion on these matters as the truth, each member decides for himself what is true.

The individual even selects his own meaning for the word "God" Rabbi Alvin J. Reines of Cincinnati, a co-founder of the Institute and chairman of its board, has said.

ALL LITURGIES are deliberately written with double meanings so that no specific statement of belief is imparted, he said. References to "the Lord God" in traditional Jewish prayers, for example, are replaced with such phrases as "ground of our being."

Traditional Jewish holidays, too, are translated into modern form.

Passover becomes "The Festival of Creative Freedom" and Chanukah becomes "The Festival of Affirmation."

Even the definition of a Jew undergoes a radical change under polydoxy. Not only is a Jew "a person who wishes to take the name Jew and who is descended from a Jewish parent, grandparent or ancestor," but a Jew is also "a person who wishes to take the name Jew and is a member of the Jewish community."

USING this definition, each local Jewish community would have to define what it means to be a Jew, Rabbi Reines said.

"In no way can birth and society give someone his real religion," Institute literature says. "Real religion comes from the internal psychic experiences of knowing, believing and involvement, whereas birth and social member-

ship are obviously external acts."

Rabbi Joseph Rosenbloom, chairperson of the executive committee of the Institute's board and rabbi of Temple Emanuel here, said that it is hoped that polydoxy will lead to a "resurgence of liberalism in Judaism."

"WE TEACH that Judaism is up to the individual to express it in a way that makes sense to him," he said. He added that in many ways polydoxy is a reassertion of classical Reformation.

"We're for freedom. We're against coercion," he said. "The Institute of Creative Judaism produces materials which move in this direction."

Rabbi Rosenbloom discounted as erroneous reports in the secular press here which claimed that Jews who worship Jesus Christ would be recognized as authentically Jewish.

POLYDOXY TAKES the traditional approach on that matter, namely that Jews can accept Jesus Christ as a teacher, he said.

While Rabbi Rosenbloom said he sees polydoxy as the means for Jewish survival in the future, he says polydoxy "is not for all Jews."

"But many Jews will leave Judaism if there is not a means of expression which they feel good about," he said. Polydoxy seeks to give these Jews who would otherwise be lost to Judaism the means of expression which "makes sense to them" he said.

RABBI ROSENBLUM stressed that polydoxy does not seek to start new congregations but rather hopes to incorporate its principles into existing Reform congregations.

He said his group has received "no real reaction" from the Jewish establishment. "Official Reform congregation have been silent (on the matter of polydoxy)" he said. "Either they don't think it's important or they are just ignoring it."



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Suddenly The Kids Are On A Weekend

By ARLENE G. PECK

It seems like only yesterday that I traveled the bris circuit....not a week went by that Howard and I weren't invited to a bris/brisket? My friends and I would spend nauseating hours discussing whose child was toilet trained first. Mine was always last.



Arlene

I was sure there would be one (who shall remain nameless) who, during the wedding and under the chupa, I would be running out saying... "Wait...I'll get a diaper!!"

Suddenly, no more baby things! My babies were wearing retainers and bikinis. Not a week went by that I wasn't trying to negotiate a carpool. "You'll schlep them over...we'll pick them up, o.k.?" And, along came this past weekend. My "baby" girls, Marla and Dana, ages almost ten and eleven, spent the weekend away at Young Judea Conclave. At the price they did it, thirty-five dollars per child, complete with transportation, food and lodging, it was too good to pass up. At that price if they never went, it was a bargain.

FRIDAY it seemed as though every pre- and pre-pre-teen in Atlanta was lined up with sleeping

bags, overnights and counselors, waiting for the parents to say goodbye so they could head for the hills of North Carolina. I noted with relief that the crowd was still at the age where the boys and girls were standing outside like two armed camps...separate, but equal. Other than a few advanced nymphets, the overwhelming attitude was "Yucky boys/girls gotta ride on the bus with us!!" It was also encouraging to note that the three Greyhounds hired to ride this screaming mass of "Jewish genius" were equipped with bathrooms, especially since they planned on making North Carolina before sundown the same day!

True to the Jewish mother code, I packed them sandwiches, apples and Vitamin C before departure, which they promptly left in the back seat of the car. It wasn't until two days later, when an entire family of fungi were setting up camp and my car smelled as though someone had died in it that

I first began to notice.

My number one, and only son, Keith, has also made sleep-away plans and, for the first time in a lifetime (or so it felt) my spouse and I were left home alone, without children. For the first time, when the T.V. news said, "It's eleven o'clock, Do You Know Where Your Children Are?", I wasn't sure! The silence was deadly, the rooms echoed, no mess! It took awhile for me to get used to looking at rooms for two whole days that didn't look as though a herd of elephants had marched through.

I SEARCHED through my drawers for a negligee to put on. Frankly, I don't remember it being cut that low when I purchased it or the honeymoon. Oh well, it was perfect for playing "Catch me if you can"; but, to tell the truth, since I reached thirty-through, I don't run so fast anymore and Howard doesn't catch so good! At any rate, like the ole catsup ad says, the anticipation is almost as good as the product.

Sunday arrived (how fast time flies when you're having a good time) and 9,743 (or so it seemed) screaming kids arrived back at the Atlanta Jewish Community Center. This all during a blinding rainstorm, naturally! The entire family headed to pick them up on this momentous occasion, but I drew the line at the dogs. Nothing is worse than a wet sheepdog, except maybe a wet sheepdog with a kidney condition, which mine has.

The center lot was loaded with a zillion cars, wet parents and very tired looking counselors. I recognized our children right away. Imagine! they hadn't seen us for two days and the first thing out of Dana's mouth was, "Quick, Daddy, give me thirty cents — they're selling 'take home'!"

Terrific! Marla, my first-born daughter, I'm sure would have had something profound to say, but the kid came back missing a voice. Two days of screaming can do that to you.

WE WAITED with bated breath for our offspring to relate to us the meaningful moving experiences that they had. A Jewish organization, right? They would come back and talk about the lovely Young Judea camp, the moving Sabbath service, the Jewish songs, stories and impressions they had, yes? Wrong! Mine came back full of stories about what a fun time they had when they walked through the bushes picking strawberries and found a couple "hugging and kissing".

When they finished this descriptive addition to their education, we were privy to hear how "Susan Abrams fell off the top bed, which sixth grade boy had three seventh grade girl friends and (they saved the best for last), who wet their pants!" Let's see, did I forget anything? Oh yes, Dana hurt her leg and Marla "almost" sprained her thumb.

And Mr. Joel, who was in charge of this mass of turmoil, spent the better part of the weekend sick in his cabin! I have a feeling he was one of the lucky ones. I don't know what they pay these dedicated and marvelous camp leaders and counselors, but whatever it is, it isn't enough! Either they have a definite death wish to embark on a 300 mile trip in a closed bus with, thank G-d, a bathroom, or they are truly dedicated people. I've always felt that way about teachers also. If I were ever on the education committee, I'd recommend a raise every time. In other words, I'd

(Continued on next page)

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My thanks to the thousands of Jewish and non-Jewish individuals, groups and organizations of all ages, who have used my services as an organizer and guide over the past nine years. My commendation to the editors and readers of the National Jewish Post, who contributed to my successful campaign to inscribe the Author Isaiah on the Isaiah Wall across from the United (or Dis-United) Nations. Looking forward to guiding and giving satisfaction to additional thousands and for giving me the opportunity to enrich our Jewish tradition and Heritage.

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Vanessa Not Letting Up On Vendetta

VANESSA REDGRAVE is not letting up on her vendetta with Israel, as she has secured the signatures of 73 British actors to a resolution to be presented to British Equity charging Israel with "brutal invasion and terror bombing of South Lebanon (in) one more attempt by the Zionist regime to destroy the rights of the Palestinian people to national self-determination and the liberation of Palestine." The resolution calls for a boycott of films to Israel, cancellation of any tours and refusal of its members to shoot films there. Meanwhile the actress made news when she announced that she would go to Israel to make a documentary, which led to an Israeli consul to assert that while Ms. Redgrave is free to go to Israel, she will be ignored by the government.

Holtzman Gets New Lease On Life

32-year-old KEN HOLTZMAN, put on the shelf by the New York Yankees who were paying him on a six-figure contract, will now get a chance to show if he can regain the form he evinced when he was a mainstay of the Oakland A's pitching staff. He has been traded to the Cubs, the team with which he first proved that he was a top pitcher. The mysterious treatment he got from the Yankees never was explained, unless one considers that Manager Martin had little faith in his ability. The first place Cubs was one of the teams that Holtzman had specified he would like to be traded to. If nothing else, trading Holtzman will get the Yankees off the hook from the beating they have been taking from sportswriters for the shabby treatment they have been handing out to one of the sport's leading names.

Not Omar Sharif

While PETER USTINOV, MICHAEL CAINE, REX HARRISON, and TELLY SAVALAS (Kojak) have arrived in Israel for the filming of the feature film, "Ashanti", the sixth star OMAR SHARIF will not join them because, according to the Shulamit Gardens hotel management, "political reasons". The group has been involved in the shooting of the film in Kenya and will be in Israel for approximately a month.

Abie Nathan Won't Yield

Weak and confined to a wheel chair, ABIE NATHAN refused the importations of PRESIDENT YITZHAK NAVON to end his hunger strike. "It's not the way to achieve the goal—peace—that you and all of us want," the President told the "peace pilot" who after two abortive attempts to fly to Egypt, broadcast peace messages from a yacht anchored in the Mediterranean off the Israeli coast for several years.

Tennis Imports

The University of Arizona, whose tennis teams are usually in the top rungs in the collegiate sport, is granting 17-year-old SHARON LEVAN, of London, a four-year all-expense scholarship. Sharon, who is the Middlesex ladies' singles title holder, reached the last 16 in the Junior Wimbledon last year. She joins another British Jewish player, HARVEY BECKER, who brought an unknown university to third sport in the NCAA Division II tourney this year—HARVEY BECKER of Nicholl State University, New Orleans, and who finished the season only two short of a perfect record. Becker is back in England for the summer and hopes to qualify for Wimbledon.

Rabbi Is Bar Mitzvan

Thirty years after his ordination as a rabbi, RABBI BRUCE EHRMANN of Temple Israel, Brockton, Mass. has celebrated his Bar-Mitzvah. On Friday evening, June 2, the 60-year-old rabbi, who had never been Bar-Mitzvah in his youth, read from the Torah before his congregation. The rabbi, who was ordained thirty years ago by Hebrew Union College in Cincinnati, is also observing his 30th year as spiritual leader of Temple Israel. RABBI ALFRED FRIEDMAN of Temple Beth Am, Framingham, Mass. was the guest speaker at the Bar-Mitzvah service.

The Rickover Question Again

There is no question about five of the six Jews that the Judaic Heritage Society has selected to be honored with medallions they will be striking soon. RABBI SALLY PRIESAND, ARTHUR GOLDBERG, SENATOR JACOB JAVITS, HENRY KISSINGER, and DR. JACOB MARCUS are names that cannot be questioned, although Rabbi Sally may still have to win her spurs to be in such company. But then the sixth name is ADMIRAL HYMAN RICKOVER who has never owned up to his Jewishness, although his parents were Jewish and whenever he breaks into the news, it is reported in the press as an event affecting a Jew. Attempts to interview him years ago were unsuccessful, and as far as is known he has no Jewish contacts, and certainly has never been honored by the UJA or Israel Bonds or any other Jewish fundraising affair, which today is the way a Jewish dignitary is honored. The question is whether he will protest to the Judaic Heritage Society, which is a profit-making organization.

With The Rabbis

RABBI RASOLIND GOLD, who was ordained this month by HUC-JIR, has been elected assistant rabbi of Temple B'rith Kodesh, Rochester, N.Y. Beth David Congregation, Miami, has named RABBI STANLEY R. GERSTEIN, Congregation Beth Am, Teaneck, N.J. as assistant rabbi. RABBI HARRY ESSRIG has been elected to the pulpit of Temple Sinai of the Desert, Cathedral City, Ca. RABBI BERNARD SCHACHTEL, New Reform Temple, Kansas City, has been named to the rabbinic staff of Temple Emanu-El, Dallas. RAB-



ISRAEL DOES IT IN MULTIPLES—While other countries select their entries for world beauty contests one at a time, Israel does it in one contest. Shown above are left to right Sari Aloni, who will compete in the Miss World contest, Dorit Jellinek, who will compete in the Miss Universe Contest and Lea Iviguit, who will show her talents in the Miss International test. Their Israeli titles are respectively, Israel's Girl, Miss Israel and Beauty Queen.

BI REUBEN SLONIM, Toronto, is recovering from heart surgery. RABBI HARRY D. ROTHSTEIN, has been elected to the pulpit of Temple B'nai Shalom, Albany, N.Y.

The fifteenth anniversary of Rabbi ARTHUR A. CHIEL in the pulpit of Congregation B'nai Jacob, Woodbridge, Conn., will be marked at services Friday, June 16. Rabbi Chiel was recently reelected to a five-year Associate Fellowship of Ezra Stiles College of Yale University. Forty years of dedicated service by RABBI LEON KATZ at Adas Israel Congregation, Passaic, N.J. was marked with a banquet. Rabbi Katz is vice-president of the Bernard Revel Graduate School of Yeshiva University.

Sermon of the Week

What We Need Is Born Again Jews—Rabbi Alan G. Weitzman, Temple Oheb Shalom, Reading, Pa.

Quotation Of The Week

AT MY BAR MITZVAH AND HIS
Dedicated to the memory of a thirteen-year-old hero of the Resistance
When I was thirteen, I became Bar Mitzvah.
When he was thirteen, he became Bar Mitzvah.

When I was thirteen, my teachers taught me—to put Tefillin on my arm
When he was thirteen, his teachers taught him—to throw a hand grenade with his arm.

When I was thirteen, I studied—the pathways of the Bible and roadways of the Talmud.
When he was thirteen, he studied—the canals of Warsaw and the sewers of the Ghetto.
At my Bar Mitzvah, I took an oath to live as a Jew.
At his Bar Mitzvah, he took an oath to die as a Jew.

At my Bar Mitzvah, I blessed God.
At his Bar Mitzvah, he questioned God.

At my Bar Mitzvah, I lifted my voice and sang.
At his Bar Mitzvah, he lifted his fists and fought.

At my Bar Mitzvah, I read from the Scroll of the Torah.
At his Bar Mitzvah, he wrote a Scroll of Fire.

At my Bar Mitzvah, I wore a new Tallit over a new suit.
At his Bar Mitzvah, he wore a rifle and bullets over a suit of rags.

At my Bar Mitzvah, I started my road to life.
At his Bar Mitzvah, he began his road to martyrdom.

At my Bar Mitzvah, family and friends came—so say L'chayim.
At his Bar Mitzvah, Rabbi Akiba and Trumpeldor, Hannah and her seven sons came—to escort him to Heaven.

At my Bar Mitzvah, they praised my voice, my song, my melody.
At his Bar Mitzvah, they praised his strength, his courage, his fearlessness.

When I was thirteen, I was called up to the Torah—I went to the Bimah.
When he was thirteen, his body went up in smoke—his soul rose to God.

When I was thirteen, I became Bar Mitzvah—and lived.
When he was thirteen, he became Bar Mitzvah—and lives now within each of us.
—reprinted from the Voice of Beth Jacob Congregation, Norwich, Con.

Weekend

(Continued from previous page)
sooner sit in a pot of boiling snakes than a busload of tiny tots!

AND, FOR MY FEELINGS on next time? Well, to tell the truth, I'm looking into a camp for grownups where Howard and I can have all the fun. I think I've found it! It's called Grossingers! The only drawback is, they don't charge thirty-five dollars, including lodging, food and transportation...sans bathroom.

Jews Trace History To Former Convicts

DETROIT — In his sporadic report of his round-the-world trip as chaplain on the QE2, Rabbi Leon Fram told his Temple Israel congregants that the leading Jewish families, like the Christian families of Australia, are descendants of convicts whom England shipped off some 200 years ago in chains to colonize the Empire's new and forbidding territory "down under". He gave credit for this information to Rabbi John S. Levi's history of Australian Jewry titled, "Australian Genesis".

"The convicts and their children developed into good citizens and built up the Continent," Rabbi Fram, who is rabbi emeritus, wrote.

Huge Gas Strike Made In Sinai

TEL AVIV—Final determination of the extent of the big gas discovery in the Northern Sinai Peninsula at Sadot has been made. The gas reserves are estimated at 34,000 million cubic feet.

China Bars Israeli Team Foregoes Tour

NEW YORK—When officials refused to admit one of the coaches of the American Volleyball team planning a tour of China because he was an Israeli, the squad decided to forego the trip altogether. China offered to admit the Israeli with U.S. passport, but this too the squad rejected.

Obituaries

Rabbi A. Eisenstein

OMAHA—Rabbi Abraham Eisenstein died here at the age of 80. He had been spiritual leader of B'nai Jacob Adas Yeshurun Synagogue, and a resident here for almost 23 years.

Rabbi I. Rosenberg Of Warton, Tex.

WHARTON, Tx.—The death of Rabbi Israel Rosenberg was being mourned here. Burial was in Netanya, Israel. Shiva is being observed at the home of Dr. and Mrs. Saul Isserow in Israel.

Sam Steinberg, 72: Canadian Leader

MONTREAL—Sam Steinberg, who headed a large grocery chain, died here at the age of 72. He was president of the Foundation of Judaism which sponsored the pavilion of Judaism at Expo '67. He was a past president of the Jewish General Hospital.

Dulzin Opening Old Wounds

The confrontation that Arye Dulzin, the new chairman of the World Zionist Organization (plus the Jewish Agency), is preparing on the question of the Russian dropouts at Vienna who opt to go elsewhere other than Israel will be a test of Zionist influence and strength in the United States.

Mr. Dulzin resents, as do most Israelis, the fact that half of the Russian Jewish emigres chose not to go to Israel in preference for the West, and this rankles the Israelis who are losing this valuable influx of new blood so direly needed for the upbuilding of the nation.

However the charges that the Hebrew Immigration Aid Society influences the Jews reaching Vienna to go elsewhere seem not to be supported by the facts, twisted as they have been by the Israelis who wish to prove their point.

Meanwhile HIAS, reflecting the views of the diaspora, provides assistance to those Russian Jews who decide that they do not want to proceed to Israel.

It is not an open and shut case, but there seems to be no other answer than the present situation which provides that as the Russian Jews reach Vienna from Moscow they first are met by the Jewish Agency officials, and it is only when they insist they intend not to go to Israel, that HIAS moves in.

But Mr. Dulzin's insistence is laying the groundwork for a battle in the American Jewish community, which certainly does not need additional controversies. If the American Zionists bow to Mr. Dulzin's wishes and challenge HIAS for aiding the Russian Jews, then all the conditions for a trial of strength with the non-Zionists in America are being laid. As a matter of fact there has not been for more than a decade any such confrontation, mainly because the American Jewish community is united in every effort to strengthen Israel and provide for her needs.

So Mr. Dulzin will be opening old wounds, and any strategist will tell him that he is heading for a fall. It is incomprehensible that the Jewish community, which provides the funds for HIAS, will tell Jews that unless they proceed to Israel, the diaspora will turn a cold shoulder on them.

The B'nai B'rith Election

The B'nai B'rith election process now in high gear brings before the organization three men, one of whom will assume the duties of the president. This procedure is unique in the American Jewish Community, and only one other organization is similarly democratic in its election system and that is the Zionist Organization of America, although others will loudly proclaim that it is not their own internal process that comes up with one name at the annual convention.

But in order for the B'nai B'rith to elect the most capable of the three men—for B'nai B'rith has organizational problems this long—another phase of the democratic process needs to be employed—and that is the platforms from the three men. How will they confront B'nai B'rith plethora of problems, what is their outline of needs and goals for the American Jewish community, and for that matter of the general community also.

This kind of program of action from each of the candidates—and they should not be so general that they become meaningless—will permit the rank and file of the delegates to make up their minds and choose a successor to David Blumberg who will lead the organization on to greater achievements. For an organization with a history of the Hillel Foundation, the B'nai B'rith Youth Organizations, and the Anti-Defamation League, not to mention its various commissions such as adult Jewish education, etc., to be floundering, is almost unthinkable. B'nai B'rith at one time was at the top of the heap, and while today its work is still invaluable, it has been overtaken in the leadership competition in American Jewry. The process could be reversed.

The EDITOR'S CHAIR

The question of the future of the Jews of Morocco is the big story in Morocco.

It would seem after a precipitate decline from 250,000 in the 1950's to 18,000 today, the question would have been decided—Moroccan Jewry will disappear. But that would be too simplistic a conclusion. Actually the decision may be in the other direction and the community is in for a period of growth.

Several years ago King Hassan II issued an invitation to the Jews who had left Morocco, almost all surreptitiously without passports, to return with full immunity and as equal Moroccan citizens. The invitation hardly made a line in the Jewish press, including The Post and Opinion, but in Israeli officialdom, it was like an atomic bomb, aware as they are of the degraded situation of Moroccan Jews in Israel. In fact, a delegation of three prominent American Jewish scholars, Rabbi Edward Gershfield, Rabbi Mowshowitz, and Rabbi Harold Gordon had been invited to Morocco just as we journalists are by the Moroccan government, but when they returned to the United States Israeli consular authorities prevailed upon them not to report on their trip for fear a good report—such as this one—would be a factor in influencing Moroccan Jews to leave Israel and return to their homeland.

As far as anyone knows, whether in the diaspora or Israel—except for Israeli officials who must be aware, no Moroccan Jews in Israel have accepted King Hassan's invitation. So this is the first you are reading that there has been as much perhaps as some several thousand who have returned and more will be doing so. These figures may be entirely inaccurate, but what is factual is that many have returned.

We know because we talked to one. His name obviously cannot be revealed, but we can tell you he and his family left Morocco in 1967 just after the Six-Day War, and they now live in Ashdod, where he was employed in a chemical factory. He has six brothers and two sisters, and three of his brothers, as soon as they finish their army service, plus his father (55 years old) and mother and the entire family will be coming back to Morocco. Whether they all do, of course, cannot be known, but the young man we interviewed wanted to show me a letter received as recently as the previous day, which stated to that effect. Many Moroccan Jews in subservient positions now in Israel held good jobs here.

His route was from Israel to Paris, where the Moroccan embassy provided him with the necessary papers, and from there to Morocco. On arrival, he secured a job here through the good offices of a Jewish resident, and was living with a Jewish family in a city we will not name.

We do not want to make this news sound alarming. There will always be a stream of former residents returning after having gone elsewhere. We believe the figures for the Jews who returned to Eastern Europe during the heyday of the millions who came to the golden shores of America at the turn of the century was over 10 per cent. This situation is a little different but the underlying factors are substantially the same.

We had Friday night dinner with a family, all of whose children were sent abroad—nine we believe—only five years ago at the time of the Yom Kippur War of 1973. This shows you the full picture. A

stream both ways, and the important factor—that the Jews while not on the top of a volcano, are dependent on what happens as far as peace in the Middle East. An eruption of warfare between Israel and her neighbors can arouse emotions to the point where even the protection of the king would not avoid riots leading to a new and final exodus.

Anti-Semitism still exists, and while in America, the word is not precise because the Nazis and the hatelers are not Semites, here the fit is perfect. One of the children at a reception for us in Meknes, showed Aron Hirt-Mannheim one of our colleagues, bruises on his nose and forehead from rocks thrown at him by Arab children as he walked home from school. As a result, we were told the hours of dismissal of the two schools had been varied to avoid such confrontations.

One must remember that a large fraction of the 18,000 Jews in Morocco are school children—the Joint Distribution Committee tells you that there are 6,000—most of them poor, since we heard, but have not verified—that the rich Jews send their children to the French schools here.

And that brings us to a significant factor which involves the theme of this "chair"—the future of the Moroccan Jewish community. Every family that can sends their children to foreign universities, mostly in France, but some in Spain. And they do not ask them to return, nor expect them or even want them. That tells you something important more than any data, because where is the family that wants their children scattered around the world.

We sought actively to find out why practically no Jews—you can count them on the fingers of your hand—go to universities in Morocco and we are told that the courses of study—in this one case engineering—are not available here, but we doubt that as the real reason, since the practice is universal. One point is that those who qualify can receive substantial financial assistance from French universities from the French government which is the country in Europe which has close ties with Morocco for historical reasons, since they were the occupying power and since wherever you go, you always find a new city built by the French in order to preserve the old cities and their culture and not affect them by modernization.

We talked to one of our dinner hosts about the question of the return of the Jewish emigrants, and he kept avoiding when we tried to pin him down. That started our nose for news to twitching, and led to what we now believe to be accurate—that there will be a substantial return of Jews here. In the 1950's ships waited off the shores of Morocco for Jews who without any possessions streamed into Israel to become what is not too much different, even today, from Israel's menial class—the North Africans who while not despised live in slums, are the maids in the hotels and in the homes, etc. etc., and only a fraction of whose children ever enter the university level.

The informant who confirmed what we had suspected said that the advent of the tough economic decisions removing the subsidies from the essentials such as bread, etc., which kept the bare needs at an abnormally low price, by the Begin Administration had been a factor in the decision to (Continued on next page)

Tragedy Mars Jerusalem Day Celebration, Doesn't Halt It

By RABBI MAURICE DAVIS

The picture was heartbreakingly familiar. Thousands of Jerusalemites singing and dancing in the streets while the families mourned their dead. On Friday, June 2, the bus had begun its journey by the Nablus Gale, headed for Bayet Vagan. As it stopped to discharge passengers near Yad Vashem, the memorial to the Holocaust, the bus exploded, killing at least six and injuring 19.



Davis

On Sunday, June 4, as Jerusalem observed its 11th anniversary of its re-unification, there was that awful mixture of celebration and shiva.

IS THIS THEN what the future holds in store for Israel? That

every joyous occasion be masked with tragedy? Must every yom tov have its yizkor?

We who take for granted the yizkor at the close of Pesach, Shavuot, or Sukot, begin to see the pattern. And yet the pattern has a difference. The Yizkor for the festivals is of our own choosing. We decided to pause and remember our own beloved dead, and those for whom there is no memory or memorial. We take them to our hearts.

But all of this is of our choosing, that joy be tinged with sorrow, as we take the time to remember.

THE OBSCENITY of this latest attack upon children (The six dead were aged 12, 15, 15, 17, 18, and 30) has another purpose and another goal.

It is the wish of enemies that every Jewish celebration be met with horror. They protest our existence, and they begrudge us our joys. Afraid of open confron-

tation—soldier against soldier—they aim their venom at the unarmed, the civilian, the women and the children.

And Israel responds by celebrating anyway. To stop the celebration is to give victory to the murderers. To continue the celebration is to split the heart in two.

AND THAT IS WHY, with broken hearts, our brothers danced in the streets of Jerusalem. Danced because Jerusalem was reunited. Danced because the city of David was once again the capitol of Israel.

But as they danced they saw the funeral processions, and Israel knew again, what Jews have always known, the price we pay for victory—the price we pay for survival—is very great.

Another yom tov, and another yizkor. Can we ever have the first without the second?

Freedom of the Press

All letters to the editor should be addressed to the Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Tragedy Of The Holocaust Must Be Remembered

Editor, Post and Opinion:

There is a Talmudik saying: "Mikol Melamdo Hiskalti." I can learn from everyone. As I visited the JIC Holocaust Museum founded by Yaakov Riz, still in his basement for 18 years due to lack of funds, I read the letter in "The Jewish Post & Opinion" written by a 16-year-old, Tobin Lassen, "16 Year-Old Tells Peers They Will Encounter A-S," where he criticizes the young people of the "Confirmation Class" who are against learning about the Holocaust. I was impressed with his words: "Maybe nothing has happened to you now as it has with me, and I hope it never will, but by G-d you will regret your feelings now when you get older. Then you will have been exposed to the corrupt part of the world of anti-Semitism will be ringing in your ears. I hope someday you will understand the Holocaust. We are the next generation of Jews and if this is the way you feel, then I believe something terrible will happen. Does something have to hit your in the face to make you understand?"

Well, as I was reading this letter from another king "Solomon", and who knows, maybe this young man will be our next Jewish leader, and we will be lucky, a group of 13 young people ages 15 & 16 came to visit the JIC Holocaust Museum. They came from the richest Congregation in Phila. Adath Jeshurun. With their known Rabbi Yaakov Rosenberg, the young people very much impressed with

what they saw, and the talk of Yaakov Riz, executive director. All those young people promised Mr. Riz that they will do the best that he should get help for a regular JIC Holocaust Museum. And I feel strongly, if we would have Holocaust Museums, as Mr. Riz stressed it for 18 years, young people, Jews and Non Jews would benefit greatly, and young Jewish people of synagogues, and Jewish schools wouldn't be against learning the Holocaust in Holocaust Museums as in Israel through the Yad Vashem in Jerusalem.

The Holocaust Museum in Philadelphia is located at 1453 Levick St., Phila., Pa. 19149. JE 5-5498. And they badly need financial support.

HERBERT FUHRMAN

A son of Holocaust Survivors Philadelphia, Pa. 19149

P.S. I recommend for all Jewish leaders and Educators to visit the Phila. Mini Yad Vashem Holocaust Museum and help a man of vision. Y. Riz

Presidents Conference Is Not Rabbi's Domain

Editor, POST and OPINION:

Your April 28 editorial described the Presidents Conference as a "rabbi's domain and as such (has) been victim to all the politics that goes on within the Orthodox-Conservative-Reform syndrome".

Editor, POST and OPINION:

The second of the Ten Commandments reads as follows: "Thou shalt not make unto thee a graven image, nor any manner of likeness of anything that is in the heavens above, Thou shalt not bow down unto them nor serve them for I, the Lord thy God am a jealous God visiting the sins of the fathers upon the children unto the third and fourth generation...."

This verse can mean only what it says, that children are to be punished for the sins of their fathers. Is there evidence from the Bible that such punishment ever was carried out? There is.

1) When David sinned with Bathsheba, God sent Nathan to condemn David. Nathan said, "...the child also that is born unto thee shall surely die." Then the Bible continues, "And the Lord struck the child that Uriah's wife bore unto David...and it came to pass on the seventh day that the child died." (II Samuel-Ch.12)

2) King Jereboam's son was deathly sick. He sent his wife to the blind prophet Ahijah asking him to

intercede for the child. God warned the prophet that she was coming and told him what to say to her. The prophet excoriates Jereboam for his wickedness, and says to the queen: "Arise thou therefore—get thee to thy house, and when thy feet enter into the city, the child shall die." (I Kings Ch. 14).

Both children were completely innocent. Does anyone seriously want to defend the slaughter of these children as commanded in a revelation from God?

Generally the Rabbis of the Talmud believed that the Torah was revealed by God but that did not blind them to the moral difficulties within the text. They had a very effective method of articulating their problems and solving them. Let me illustrate with a remarkable piece of rabbinic folklore.

"When the Holy One, blessed be He, said to Moses, 'Visiting the sins...' Moses replied, 'Master of the Universe, how many sinners have given birth to righteous men! Terach worshipped idols; Abraham, his son, was righteous. King Hezekiah was righteous, Ahaz, his father, was wicked. Is it proper that the righteous be punished for the sins of their fathers?'"

The Holy One, blessed be He, replied, "You have taught me. By your life, I shall ignore My words and establish yours." As the verse says, "Fathers shall not be put to death for the sins of the children, nor sons for the sins of the fathers. Each shall die for his own sins." (Deut. 24:16) (Nu. R. 19:20)

To the Rabbis the text meant what it says—and God freely acknowledges that He had erred. In the process He credits Moses with the authorship of Deuteronomy! Somehow neither Jewish life nor Jewish thought fell apart by such heresy.

But that was only the beginning. The Rabbis were very prolific. I do not know how many Midrashim there are on the verse "Visiting the sins...". One of them ranks among the most magnificent moral judgments uttered anywhere.

The Hebrew word for "visiting" the sins, is "poka'id". Among its other meanings is "entrusting". The midrash then addresses itself to the problem of translation.

It is impossible to say that if the father was wicked, his descendants are punished, for this would violate God's attribute of justice.

Neither can one say that children ought to bear part of the punishment of their parents, for this contravenes God's attribute of mercy.

God's mercy requires that the father's punishment be suspended for four generations. If one of them is righteous, the father is saved. If not, each is judged upon his own merits.

(Midrash Hashkem)

This is a most magnificent moral reversal of the Bible. Instead of punishing innocent children, the punishment of fathers is suspended and children can cancel it by the goodness of their deeds.

What an amazing about-face!

What is the real difference between Mr. Etzion (P-O, May 19) and me? He probably is familiar with Rabbinic Judaism and is devoted to it. But I doubt whether he understands it or the Bible. I say this with all due respect for him, which is more than he ever displays to those with whom he debates.

Because he believes that every word in the Torah is dictated by God, he has to defend everything in it...its laws, its science, its medicine, and its fairy tales. Because he believes that God also revealed the Oral Law to Moses, he has no appreciation for the sheer genius of the rabbinic contribution to Judaism. To him, there has been no growth or evolution in Jewish thought.

To me, the rabbinic period is the most glorious in our history. The rabbis saved the Torah from obsolescence. When they got through, "visiting the sins" was understood by all Jews to mean "entrusting the sins", the death penalties in the Torah were almost obliterated, trial by ordeal was eliminated, witches no longer were put to death, etc.

Such Orthodoxy (which does not include everybody in Orthodoxy) does not know how to teach the rabbinic period.

Let me add, that neither does a large segment of Reform. Rejecting both Torah and Talmud, it embraced "ethical monotheism", which really means anybody's ethics. The dynamism of rabbinic moral and ethical contributions to human thought is completely lost on them.

A.H. Blumenthal
6666 Chetwood, #247
Houston, Texas 77081

Flashbacks In Jewish History

Jewry's Da Vinci: Rabbi Levi Gershon

By: RABBI A. P. BLOCH

MAY 12, 1477—The first printed edition of Rabbi Levi B. Gershon's (Ralbag) exegesis on the Book of Job was published in Ferrara.



Bloch

Ralbag, also known as Gersonides, was an original thinker, distinguished for the versatility of his scholarship. When he died in 1344, at the age of 56, in Avignon, France, he left a cultural heritage which contained significant contributions to such wide-ranging disciplines as Bible exegesis, philosophy, medicine, arithmetic, trigonometry and astronomy. He was also the inventor of the Camera Obscura and "Jacob's Staff", two useful navigational instruments popular with 16th century seafarers.

RALBAG'S scholarly career started in 1317 when he began to write his major work on Jewish philosophy, "The Book of the Wars of the Lord". It was completed in 1329. In the course of the same period he also wrote a treatise on arithmetic and an exegesis on Job, Song of Songs, Ecclesiastes, Ruth and Esther.

The succeeding nine years (1329-38) were dedicated by Ralbag ex-

clusively to the writing of an exegesis on the Pentateuch. He dwelt mainly on the literal meaning of the text and also dealt in a separate section with the philosophic and ethical aspects of pertinent topics.

Ralbag's exegesis was criticized by some rabbinic scholars due to the smell of heresy inherent in his philosophy. The condemned his adaptation of Aristotelianism to the Biblical Genesis, his narrowing down of the scope of miracles, his reconciliation of free will with divine omniscience and his rationalization of the doctrine of reward and punishment. However, John Reuchlin, the father of Christian Hebraists, ranked Ralbag with Rashi as a foremost exegetist.

AS A RESIDENT of Avignon, Ralbag was a beneficiary of the limited protection which the papacy, based in Avignon, extended to its Jewish community. Nevertheless, he complained that Jewish "suffering was so intense that it rendered meditation impossible." In desperation he looked to the Bible for a clue to the date of the arrival of the messiah. He came up with the year 1358. Alas, instead of the Messiah it was the Angel of Death who was to appear in that year in Catalonia to preside over a massacre of Jews.

I do not know what "syndrome" you are referring to but I do know that the Conference of Presidents is not, in fact, and has not been, in fact, a "rabbi's domain". Since its foundation in 1955 it has of course included rabbis among its chairmen, but there has been no semblance of any kind of "rotation" system such as determines the leadership of the Synagogue Council of America.

The first chairman was Nahum Goldmann, who is not a rabbi. He was followed by Philip M. Klutznick — president then of B'nai B'rith, but not a rabbi, who was in turn followed by Label A. Katz, his successor at B'nai B'rith, who was also not a rabbi; then came Rabbi Irving Miller, Lewis H. Weinstein, Rabbi Herschel Schacter, William Wexler, Jacob Stein, Rabbi Israel Miller, and now Rabbi Schindler.

I thought your readers would like to know these facts.

RICHARD COHEN

515 Park Ave.
New York, N.Y. 10022

The EDITOR'S CHAIR

(Continued from previous page)

leave Israel. Of course this cannot be confirmed, but anything that makes life more difficult can be the final straw that makes the difference.

You should know that the Jews of Morocco are the special wards of the King, going back to ancient days. The Mellah always adjoined the Palace walls, and this tradition of special connection with the monarchy obtains even today although the Jews no longer live in the mellahs, except for a few families in some cities where there are new mellahs. Most of the Jews have moved out of the old cities into the new French sections. But the Kings time after time have assured the Jews and have interceded in their behalf when there were problems. In fact when the Vichy French wanted the Jews to be subjected to the Nazi laws, the father of the present king, Mohammed V, told them that the Arabs were his children and he would protect them and the Jews were his children and he protected them. No Vichy laws were enforced in Morocco.

There is a question as to why King Hassan II issued his invitation to the Jews who had left to come back. We guess that he appreciates their special talents, but others say that this was just his way of being generous and thoughtful. We are told also that a number of the high officials of the government can trace their origin to Jewish families to the days when Jews were under the threat of death if they did not convert. There is the story of the beautiful 14-year-old Jewish girl of Fez who attracted the attention of the young Sultan, and when she refused his offer of marriage, which meant conversion, committed suicide. Her grave is shown to you in the Fez cemetery.

You may recall that Maimonides — who lived in Fez — we saw what is said to be his house — issued a ruling that it was not necessary to take one's life if threatened with conversion because Mohammedism is a monotheistic religion, which is different from Christianity.

On The Synagogue Scene

Pros and Cons On Reform's New Mahzor

By MYRON SCHOEN

About the time that this column appears in print the first copies of the new High Holyday prayer book for the Reform movement will be on the way to those congregations that wish to use them. *Gates of Repentance*, as the volume is called, follows only a few short months after the appearance of the new Reform siddur for Shabbat and weekdays titled *Gates of Prayer*. While the majority of congregations affiliated with the Union of American Hebrew Congregations will soon be utilizing these new prayer books, there are indications that in some synagogues the question of "classical" or "traditional" still



rages. AT TEMPLE BETH EL, Birmingham, Mich., the rabbis and lay leadership have wisely permitted both viewpoints an opportunity to be aired in the congregational bulletin. It began with a column headed "Reflections" by Stanley J. Clamage, who was confirmed at this venerable Reform synagogue 50 years ago. He recalls Sunday morning worship services noting that "Our service could only be differentiated from the Protestant...by the absence of the Trinity, and the inclusion of the Shema. It was sterile."

But fellow member George H. Goldstone differs. "In no way can Reform services of the 1920's and the 1930's be termed sterile. The Union Prayer Book—which is to many (and perhaps most) of Beth El's present membership a more gracious and elegant ritual of wor-

ship than the new, massive 'Gates of Prayer'—was the source of our service. I never heard any congregant complain that it was sterile."

CLAMAGE IS a supporter of the changes that have been taking place in Reform congregations over the last 20 years. He obviously is heartened by the reintroduction of ritual practices and ceremonies that seemed abandoned for good but a few short years ago. "There was no Shabbat service with candles lighted, or the Kiddush sung in Temple, or for that matter in the homes of most of our members," he wrote. "Chanukah was notable by its absence, and Christmas was an exciting event well observed by many, if not most of our congregation."

Goldstone, in his "Some Further Reflections" is quick to point out that when Sunday services were

abandoned and shifted to Friday evening, there was no appreciable increase in attendance. He stated that "if the number of those attending Friday evening services by reason of a Bar Mitzvah were subtracted, it seems unlikely there would be any difference."

IN THE CONCLUDING PARAGRAPH of Goldstone's defense of the soon-to-be abandoned Union Prayer Book, he utters the phrase that is at the base of the argument. "Rituals can and do change. But change does not necessarily mean retrogression to Orthodoxy." Goldstone's followers view any return to traditional practices as a flirtation with Orthodoxy.

From Clamage's viewpoint, "...the framers of the Movement (Reform) abandoned most of the inherited customs of the ages. Much that was beautiful and

relevant was discarded with that which had no reason for existing outside the Ghetto...We also have come to realize the beauty and meaning of much of the ritual we eliminated and which was kept alive by our more observant brethren."

IT IS HARDLY LIKELY that Clamage will convince Goldstone or vice-versa no matter how many columns they write for Temple Beth El's bulletin. Will these columns alter the opinions of other members of the congregation? Probably not. So what's the point? It does reveal a healthy vitality in this, one of the largest Reform congregations in the country. Members willing and free to express their views in public and demonstrating that their feelings about the practice of their faith is an important element in their lives is encouraging.

New Organization Of Synagogues Set

COLUMBIA, Md. — A new synagogal organization made up of congregations who would like to affiliate with a non-ideological Jewish religious movement has been announced here.

Milton Anapol, Professor of Communications at Howard

University and one of the leaders of the new association, said a "number of synagogues...have chosen not to identify with any of the national movements," and added that in the new organization "by learning from each other each synagogue can be helped to become what it wants and needs to be."

Necklace Promising Happiness Discounted

TEL AVIV — The Tel Aviv branch of the Better Business Bureau has no confidence in advertisements appearing in the papers that promise "happiness, success and tranquility" if you wear a certain necklace. The BBB complained about these ads plus those for magnetic bracelets and slimming suits, stating that these are illusions.

One ad for the bracelets claims that they are a "selection of the best metals which transmit magnetic waves that create a magnetic field around the body, enabling the wearer 'to keep away the negative influences and attract the good ones'."

The newspapers are resisting pulling the ads, according to Adi Horowitz, executive secretary of the BBB here.

Torah Thoughts
for modern times

ADAPTED FROM THE WORKS OF
THE LUBAVITCHER REBBE מנחת

Pride Hides

The laws of *Sotah*, which are discussed in this week's Sidra, deal with the wife who is suspected of misconduct with another man. Her jealous husband had warned her: "Do not conceal yourself with that person, do not be alone with him." Yet she did not obey, she did "conceal" herself and thus became a *Sotah*, a woman under suspicion. The Sidra discusses the procedure to be followed to substantiate or disprove her guilt.

"another man" is found in the Ten Commandments. "You (in singular form, addressed to each individual) shall have no other gods before Me." If you disobey and do "conceal" yourself, you will be under suspicion—a *Sotah*.

But the possibility of concealing oneself, of hiding from G-d, is difficult to comprehend. Unlike a mortal husband, the Almighty is everywhere. "There is no place devoid of His presence." Wherever a person will try to hide, he is always visible to G-d. In the words of Jeremiah: "Im Yisoser Ish Bemistorim—if a man conceals himself in hidden places—Va'ani Lo Erenu—will I not see him—N'oom Hashem—says G-d." What is the real meaning of a Jew hiding from his Creator?

The Baal Shem Tov, who founded the Chassidic movement over two hundred years ago, answered this question by interpreting Jeremiah's statement as follows:

Im Yisoser Ish Bemistorim Va'ani—

If a man conceals himself in hidden places by becoming an "I," (an egoist who is concerned with himself)

Lo Erenu N'oom Hashem—

"then indeed I will not see him, says G-d."

The Almighty does not "see" the arrogant or haughty person; his arrogance and egotism hides him from G-d. Indeed, G-d's presence is not to be found near the proud person, as it is said, "I and he cannot dwell together."

Our sages have frequently compared the relationship of G-d and the Jewish people to marriage. When a Jew betrothes his bride under the marriage canopy, he recites the formula "Behold you are sanctified to me..." The word sanctified means that his bride is now forbidden to all others, and is dedicated only to her husband. In the same vein, when we perform a mitzva and recite the blessing "...who has sanctified us with his commandments..." we infer that we too are forbidden to all others and are dedicated only to the One who sanctified us. The "wedding" which united G-d and his people occurred at Mt. Sinai; through Torah and mitzvos we became dedicated to G-d, as a wife is to her husband.

Since the relationship between the Almighty and Israel is compared to Jewish marriage, it follows that the concept of *Sotah* also has its counterpart in this relationship. The Almighty's "jealously" and His warning about "not concealing" oneself with

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Leaks At Presidents' Conference

By RABBI SAMUEL SILVER

In a special anniversary section in honor of Israel, the Forward ran 30 articles. All are laudatory except the one by the editor, Simon Weber, who supports Israel, but is critical of Begin's stand on the West Bank settlements. Weber reminds Begin that for 29 years of its 30 years, Israel was run by Laborites and he thinks Begin ought to make it clear that he realizes that. When Begin was in New York he had a session with the Conference of Presidents that was to be off the record.



Silver

Nonetheless, the next day there was a front-page story in the New York Times reporting that one of the questions asked of the prime minister had to do with his feelings towards his critics.

The question was put by Rabbi Walter Wurzbarger, head of the Orthodox Rabbinical Council of America. Begin said adverse criticism is ok. Well, writes Weber, he ought to know because for 29 years he, Begin, was highly critical. Yet, nowadays, Weber complains, some of Begin's followers, especially among the Orthodox, make people feel that anything said against Begin is almost sacrilege.

In one of the anniversary features, the Forward's labor editor, I. Fogel, reminds readers that Israel wears a "union label," i.e. it has always favored the Histadrut, the workmen's organization. In another article, by David Mattis, we read about the fascination Israel has for American celebrities, such as Howard Fast (who is doing a TV series on Israel), Gregory Peck (who's making a movie there), Irwin Shaw (who said Hitler made a Zionist of him), Elizabeth Taylor (whose last honeymoon was in Israel), and Danny Kaye, who counters the double loyalty accusation by saying the United States is his wife, and Israel is his mother.

The special edition has an article on Yiddish by Dr. Elihu Shulman, pointing out that long before Hebrew became the official Israeli tongue, writers were producing works in mame loshen, and continue to do until today, when some 150 Yiddish belletrists live in the Jewish land. Indeed, Israel has become the major publishing locale of Yiddish books, including works by writers in other lands. The fighters for Yiddish include the veterans Joseph Papiernokov, Jacob Shargel and Moshe Erem.

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A petition having been filed by Citibank, N.A., a national banking association having an office at 399 Park Avenue, in the City, County and State of New York, praying that its intermediate account filed therewith for all proceedings for the period from October 20, 1958 to and including June 30, 1977 relating to the trusts created by Clauses THIRD and FIFTH of the last will and testament of Alga Law, lately domiciled in the City, County and State of New York, deceased, by judicially settled and allowed, that the validity of the several assignments made by Margaret Middleton of her interest in the remainder of the trust created by Clause FIFTH of said will and the validity of the several reassignments thereof be determined, that petitioner be directed to pay over and transfer the property now distributable from the trust created by said Clause FIFTH to the persons entitled thereto, and for such other and further relief as to this Court may seem just and proper:

YOU AND EACH OF YOU ARE HEREBY CITED TO SHOW CAUSE before the Surrogate's Court of the County of New York, to be held at the Surrogate's Courthouse, 31 Chambers Street, in the Borough of Manhattan, City, county and State of New York, on the 30th day of June, 1978 at nine-thirty o'clock in the forenoon of that day why said account should not be so judicially settled and allowed, why the validity of such assignments and reassignments should not be so determined and why petitioner should not be so directed, as prayed for in said petition.

IN TESTIMONY WHEREOF, we caused the seal of the Surrogate's Court of the County of New York to be hereunto affixed.

MILLARD L. MIDONICK
IN WITNESS, HONORABLE, ONE OF THE Surrogates of said County of New York, at said County, the 11th day of May, in the year of our lord one thousand nine hundred and seventy-eight.

DAVID L. SHEEHAN
Chief Clerk
DEBEVOISE, PLIMPTON, LYONS & GATES
Attorneys for Petitioner
299 Park Avenue
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(212) 752-6400

File No. Six/1934

Yiddish periodicals include "Bei Zich" (With Oneself), edited by Isaac Yanasovitch, and "The Golden Chain," edited by Abraham Suktzever, and a daily put out by M. Tzanin.

Have A Nice Day

Abraham Shulman, the Forward humorist, was greeted with "Have a nice day," one morning several dozen times: in stores, from a loudspeaker in the subway, at the postoffice, etc. He likes the greeting, but gets an idea that it often comes from the throat, not the heart. It's becoming so habit forming in the U.S. to say, "Have a nice day," that he imagines a man telling a friend about to have surgery, "Have a nice day," does an imaginary dialogue in which a man tells someone he is headed for a funeral of a young man who left a wife and 6 children and gets a response, "Have a nice day."

Presidents President

Some people are merely controversial. Dr. Nahum Goldmann is explosive. Mention his name in any group of Jewish leaders and the place will break wide open with sputtering and muttering. One of the seniors of the Jewish world, known often as the "president of presidents," Dr. Goldmann thrives on taking a position contrary to

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The Lox Box

Undercover Move

By MARTIN MOSKOVITZ

In an effort to bring about more uniformity within the Israeli armed forces, General Raphael Eytan announced recently that all troops would be required to wear kahki underwear.



Moskovitz

Prior to this decree, the men and women in the service were permitted to wear whatever color underwear they chose.

I can understand how this order might have come as a complete surprise to a lot of army personnel, especially the ones who were inclined not to wear underwear at all.

But the general was magnanimous on one point, however, regarding this shorts subject. He's going to allow two styles of underwear to be worn. Thin khaki ones for the summer and thick khaki ones for the winter.

Nevertheless, I've given this latest development in the Israeli armed forces a lot of serious thought and I still don't understand the need for such an order. I've heard of any army traveling on its stomach, but really, who ever heard of one traveling in its underwear?

that of other leaders. For example, for years he has been irritating his critics by stating that the way to save Jews behind the Iron Curtain is not to antagonize the Communists but to try to persuade them, quietly, to change their policies. The Goldmann approach was recently in evidence again when he was in Poland with representatives of the World Jewish Congress for the dedication of Auschwitz memorials. Most of the Congress people were dissatisfied with the Polish authorities who played down the Jewish aspect of the concentration camp saga and who have as yet failed to put up inscriptions in Hebrew or Yiddish. But Dr. Goldmann, honorary president of the

Congress, interviewed by a Polish reporter, had nothing but praise for the present Polish government. He said the latter had been most cooperative. He stressed the fact that Poles and Jews have much in common: they were both victims of Hitler and both groups put up stout resistance against the Nazis. He told the reporter that Jews themselves were at fault for failing to realize the menace of the swastika before Hitler's rise to power. The entire interview was heavily publicized and reprinted in most Polish newspapers and sent forth into the world by the Polish propaganda apparatus. In the Forward, I. Shmulevitch, chronicler of the agony of Polish Jewry, is outraged.

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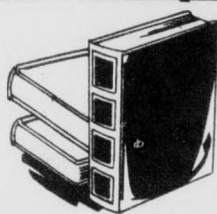
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THE BOOK POST

By MARTIN PANZER

THE LAND THAT I SHOW YOU, Three Centuries of Jewish Life in America, by Stanley Feldstein. Anchor Press/Doubleday. 512 pp. \$12.95.



Panzer

Wow! If I had my druthers, this book would be reviewed in just that one exclamation: Wow! And if I had to select one book as compulsory reading for American Jews, it would be *The Land That I Show You*. Stanley Feldstein received his Ph.D. from New York University and now teaches American Jewish history at the New School for Social Research. He is the author of *The Ordeal Of Assimilation*, *The Poisoned Tongue*, and *Once A Slave*. Though his new book is the result of a fabulous amount of research, it reads like a major novel.

For many Jewish readers it has got to be one of the most uncomfortable books that ever came their way, even leaving out the savage problems that Christians of some strange persuasions visited upon Jewish immigrants. It is what a few segments of "superior Jews" did to Jews that makes one squirm. Just reading some intolerant passages from *THE AMERICAN HEBREW*, a weekly I once edited, gave me goosebumps, even though the quotations go back to a period prior to my tenure when, overnight, I transformed it into a Zionist-oriented publication without, by some miracle, being fired by the owners. Naturally there are, in this anecdote-packed volume, many inspiring stories of Jewish settlement here, but I am still sticking largely to that one-word review.

At this time, when American Jews seem to be experiencing some doubts and fears, they should come to no final decisions about their own conduct before reading *The Land That I Show You*.

MANAHEM BEGIN, The Legend and the Man, by Eitan Haber. Delacorte Press. 310 pp. \$9.95.

Would you believe that Prime Minister Begin's love affair with Zionism started with his membership at the age of 12 in Hashmer Hat-zair? Did you know that one of his most bitter confrontations was with his mentor and almost-idol, Zeev Jabotinsky? A complex man is Prime Minister Begin, as one can deduce from this remarkable story of his life by Eitan Haber, Israeli radio and T.V. editor, author of *THE PARATROOPER'S BOOK*, *JOURNAL OF THE FIRST FIGHTER SQUADRON*, and *ENTEBBE RESCUE*, and military correspondent for yediot Aharnot, a major Israeli newspaper. The material comes out of interviews with Begin himself, members of his family, his friends and associates, and some of his leading opponents. The book might therefore be called balanced, though it is possible that his best friends and his worst enemies might disagree.

In any event, from early childhood to the belated recognition of his great contributions, the man stands out more than the legend. One thing comes out crystal clear: Menahem Begin would rather sacrifice his life than suffer Jews ever again to be trampled in the dust. Only the future can reveal whether his prescription is the right one. Certainly no one else has yet come up with the solution to the problem, which is not the problem of the Jews alone but also of civilization itself.

There are many important revelations in this book. One of the most fascinating is the full story of the Irgun Zvai Leumi, including the bombing of the King David Hotel and the advance warning, which was ignored, to the British. There is an interesting section of photographs of Mr. Begin from his childhood to his meeting with Sadat.

THE HOLOCAUST LIBRARY

GHETTO DIARY, by Janusz Korszak. Schocken Books. 192 pp. \$8.95. Hardcover.

The author of this extraordinary diary made his final entry in the Warsaw Ghetto in 1942: "I am watering the flowers, my head in the window. What a splendid target. He has a rifle. Why is he standing and looking on calmly? He has no orders to shoot. And perhaps he was a village teacher in civilian life, or a notary, or a street sweeper in Leipzig, a waiter in Cologne? What would he do if I nodded to him? Waved my hand in a friendly gesture? Perhaps he doesn't even know that things are—as they are. He may have arrived only yesterday, from far away..."

Part one of *Ghetto Diary* was written under the title "The Last Walk of Janusz Korszak" by the late and great Yiddish poet, Aaron Zeitlin. The diary itself and Zeitlin's paean to his friend Korszak constitute one of the most moving and unforgettable reading experiences of the season. It marks the 100th anniversary of Korszak's birth and it is the last of five significant volumes constituting The Holocaust Library, whose advisory Board members are Alexander Donat, chairman; Sam E. Bloch, William H. Donat, Hadassah Rosensaft, Leon W. Wells, and Elie Wiesel.

The first four volumes, which have been reissued under the imprint of Schocken Books, in paperback, by the Library, are:

THE DEATH BRIGADE, by Leon W. Wells. 320 pp. \$4.95.

THE HOLOCAUST KINGDOM: A Memoir, by Alexander Donat. 386 pp. \$4.95.

THEIR BROTHERS' KEEPER: The Christian Heroes and Heroines Who Helped the Oppressed Escape the Nazi Terror, by Philip Friedman. 232 pp. \$3.95.

JUSTICE IN JERUSALEM, by Gideon Hausner. 550 pp. \$6.95.

HANSEL & GRETEL IN BEVERLY HILLS, by Sheila Weller. Morrow. 287 pp. 18.95.

A fast-moving and sometimes bittersweet novel about a Jewish widow in her fifties and a homosexual hairdresser. A most unusual relationship, not designed to tax your mind, but an excellent two-hour escape from the front pages.

Dr. Rose N. Franzblau

Breaking The Engagement

QUESTION

My son, 23, a third year medical student, is engaged to a very nice girl. He has been keeping company for one-and-a-half years.



They had a big engagement party and expected to be married in a few months. Everything is arranged for the wedding, the place, music, photographer, etc. Now he tells me he is breaking the engagement. His reason is that while he likes the girl he does not love her enough to get married. At times it was interfering with his studies. He is a dedicated student.

Is he doing the right thing? I know the girl is going to be very much hurt by this. She has been almost like a daughter to me.

His father passed away three years ago. He is an only and devoted child.

ANSWER

As their wedding approaches, all young couples become anxious about this greatest event in their lives. They have dreamed about it all their lives, and now it is finally coming true. They know their love for each other, but because they have doubts about themselves and how well they will function in marriage, they begin to have doubts about the other and how well the one chosen in love will do.

These apprehensions center basically around the responsibilities they will have to assume in giving the other fulfillment and satisfaction in love. The man is not so worried about being an able provider, nor the woman about how well she will run her home. They know from their experience during their courting and engagement period that there will be dissatisfactions and disagreements, but that these will be solved and will go as quickly as they came.

ACTION is always the best outlet for anxiety and apprehension. This may well be why there are pre-wedding parties, which go on until the night before the wedding. The young couple is busy furnishing their home, planning for their honeymoon, and writing notes of thanks for engagement or wedding presents. The fatigue that follows where they are too weary to worry, then becomes a happy and relaxing fatigue.

But where a young man's

relationship with his girlfriend keeps him from concentrating on his work, it is usually not she who distracts him from his work. The real intruder is usually the thought of having to give up the first woman in his life, and he is torn apart by it. On the one hand, he wants to be a man and take on full responsibilities for himself and the woman he has chosen. On the other hand, he does not want to give up being his mother's beloved and brilliant child, whom she takes care of and constantly accords the rewards of praise and approval.

WHILE UNDOUBTEDLY having a deep affection for the girl, your son may have felt that once he made his choice of a wife that his thoughts would not wander, and he could settle down and concentrate on his work—another choice for a life-time.

When this didn't happen he felt, in a psychological sense, that the girl had let him down. Since she didn't do for him what he couldn't

do for himself, he suddenly found her unlovable and undesirable.

Naturally, you don't want to see this girl hurt. But you are also concerned about how this public break will affect the image of your son as a mature man and perhaps even eventually as a professional in his career. But perhaps most of all, it will hurt the image your son has of himself. He may wonder how he can minister to the needs of others, when he can't meet his own needs.

BEFORE HE BREAKS the engagement, your son should get some psychiatric counseling. He needs to determine whether he is running away from the girl, as a device to get away from his mother or whether what he feels for his girl is really love, despite his wavering back and forth.

Whatever the decision is, whether to break up or to continue the relationship, your son will then handle himself in ways that will hurt him and the girl least.

Just Between Us

It's Your Day, Dad!

By HELEN MINTZ

It's your day Sunday, Dads of America! The day you've been waiting for. So hurry up. Open your box. See the nice tie and say, "Ahh."



Helen

Now that we've dispensed with all the festivities, get up, trim the hedge, empty the garbage, put in the screen windows, take the schmatka off the air conditioner, paint the redwood furniture and start those pesky little bricquets in the hibachi.

IF YOU WERE expecting breakfast in bed, candy and flowers, forget it. You've got the wrong holiday. That number is done on Mom...sweet, dear thing that she is. Even Hallmark knows where it's at. They print more irreverent cards for Father's Day and sentimental slosh is for Mother's Day, for a good reason. That's what the public seems to want. Somehow they believe that Father can take a better kidding and Moms favor the hearts and flowers bit.

Well...they're right. I say, the distaff side goes through 364 days of "What's a Mother for but to Suffer" period and the 365th is her day to rest. She deserves the diamonds and pearls treatment or the artsy-craftsy cute stuff...depending on the age of her dependents. Thank G-d I'm at the diamonds and pearls stage!

IT'S REALLY stretching the imagination trying to match up an outfit with a necklace of painted straws made in nursery school. How many years my sweet husband graciously settled for a package of three-for-a-dollar cotton handkerchiefs from the 5 and 10 cent store. He graciously accep-

ted them because he knew they blew all the loot on Mom.

Now that's a thing of the past. He's in for a surprise this year. The kids are grown and out on their own. They have more than a paper route to earn money. They're giving him what he needs desperately and only money can buy. Since he can't count on Mother Nature (or his mother in Florida) they're buying him "hair. Nothing outlandish.

For openers, all he'll need is a five by seven thatch of 52-year-old hair. Between the three of them, they'll divide up the cost of the brown part, the grey part, the form it sits on, plus the glue. The following years gift will then be a natural. The upkeep. A gift certificate for cleaning and trimming. He may have to alter his lifestyle a bit to accommodate this top-notch idea.

If raindrops fall upon his head it may shrink. So he must watch the eleven o'clock news like clockwork. If he has an itch it'll have to wait. He'll have to wear a hat to bed because I'm not sleeping with a stranger in paradise. He'll have to get up sooner than later so he has time to set it on at the proper angle. Of course we could tattoo the outline on his bare spot and save time by just following the dotted line. We'll work out the mechanics once Father's Day is over.

IF HE DOESN'T LIKE his gift, then it's back to the three-for-a-dollar handkerchiefs for him...and diamonds and pearls for me. I don't need hair. I've got enough for both of us! How many fathers can say their kids gave them the fountain of youth for a gift. No one would dare mention they're the ones that caused him to turn grey and lose his hair in the first place. They wouldn't understand!

Journalists Protest Secret Cabinet Meets

TEL AVIV—Claiming that a promise by Mr. Begin to limit the secret Cabinet sessions had not been kept, Israeli journalists, representing the three major associations here, conferred on new approaches to assure the free flow of political information from the Begin Administration.

THE ARTIST

by Norman Garbo

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—MARTIN PANZER, *The Jewish Post*

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Sarah

Leftover meats or chicken are also excellent for cold menus. The bounty of summer fruits and vegetables make our planning easier and the eye appeal of all these fine ingredients is sure to make for pleasant serving and eating, no matter what the weather.

VIENNESE POTATO SALAD

1/4 cup butter or margarine
2 large onions, chopped
3 pounds new potatoes, cooked, peeled and sliced
1 cup chopped celery
2 dill pickles, chopped
1/4 cup capers, drained
1 1/2 cup French dressing
4 hard-cooked eggs, chopped
greens for garnish
Heat butter in large fry pan and saute onions until golden brown, but not fried. Stir in all remaining ingredients and heat, stirring to distribute. Heat until warm. Garnish with greens and serve at once. Salad may be served cooled and chilled if preferred.

MACARONI SALAD

2 cups elbow macaroni, cooked and drained
1 cup chopped celery
2 scallions, chopped

1/2 cup chopped green or sweet red pepper
1 cup mayonnaise
salt and freshly ground pepper to taste

Combine all ingredients in bowl and toss until well blended. Chill. Garnish with tomato wedges and water cress. Yields 6 servings.

ORIENTAL SUPPER SALAD

1 pound fresh green beans, trimmed
2 scallions, sliced
1 medium tomato, chopped
1/2 cup oil

1/4 fresh lemon juice
2 tbsps. sugar
1/2 tsp. ground ginger
1 clove garlic, peeled and cut in half

dash salt and pepper
2 tbsps. mayonnaise
2 cups cooked chicken cut into thin strips

2 cups salad greens torn into bite size pieces
2 cups fresh bean sprouts
6 radishes, thinly sliced

1/2 cup shelled walnuts or almonds
Cook green beans in lightly salted water, covered 8 minutes or until tender-crisp. Drain; combine with scallions and tomato in bowl. Mix oil, lemon juice, 2 tablespoons soy sauce, sugar, ginger, salt and pepper and pour over green bean mixture. Refrigerate at least 1 hour, stirring occasionally. Blend remaining soy sauce with mayonnaise in smaller bowl, add chicken and mix well. Refrigerate. Just before serving, combine in large salad bowl, greens, bean sprouts, radishes, nuts, chicken mixture and green bean mixture. Toss to mix well. Yields 4 to 6 servings.

MARINER'S PEAR AND COTTAGE CHEESE SALAD

1 can (29 ounces) Bartlett pear halves
Italian type dressing mix or your own herb mixture
2 tbsps. oil
2 tbsps. cider vinegar
1 can (7 ounces) tuna
2 cups cottage cheese
3/4 cup chopped celery
1/4 cup chopped green pepper
3 scallions chopped or thinly sliced greens

Drain pears. Reserving 1/4 cup syrup. Combine pear syrup, salad dressing mix, oil, and vinegar. Marinate pears in dressing at least 1 hour. Drain tuna and break into chunks with fork. Combine tuna, cottage cheese, celery, green pepper and scallions and stir to mix well. Arrange cottage cheese, tuna mixture in salad bowl lined with greens. Drain pear halves and arrange around edge of bowl. Yields 4 to 6 servings.

FRESH VEGETABLE BUFFET SALAD

1 cup shredded cabbage
1 cup curly endive (chicory)
1 cup shredded lettuce
2 medium zucchini, thinly sliced
1 1/2 cups cauliflowerettes, washed and drained
1 small onion, thinly sliced
6 anchovy fillets
3 tbsps. crumbled blue cheese
1 tsp. sugar
1/4 tsp. powdered mustard
pepper to taste
1/2 tsp. paprika
3 tbsps. wine vinegar
6 tbsps. oil
1/2 cup sour cream

Combine vegetables in bowl and mix well. Cut anchovy fillets into small pieces and sprinkle over vegetables in bowl, along with crumbled cheese. In small bowl mix sugar, mustard, pepper, paprika and vinegar. Add oil slowly to sour cream and beat until smooth. Blend with vinegar mixture. Pour dressing over salad and toss lightly. Serve well chilled. Yields 8 servings.

Bible Byways

Promised Land Postponed

By L. I. RABINOWITZ

The Bible is sometimes tantalizingly vague about sites and locations, but a combination of various disparate elements enables a clear picture to emerge.



Rabinowitz the famous incident of the Twelve Spies, the lack of faith on the part of ten of whom was the direct cause of the postponement of the entry into the Promised Land for 40 years.

WHERE WERE the Children of Israel at the time? In the account of the dispatch of the Spies all we are told is that they were sent "from the Wilderness of Paran" (12.10), but we are told that they returned to Kadesh, and since there is no mention of them having moved during the 40 days the Spies were away, one can assume that it was from Kadesh that they set out. That assumption receives full confirmation later on when Moses, in answer to the plea of the 2 1/2 tribes to remain in Transjordan, says explicitly "Thus did your fathers when I sent them from Kadesh Barnea to spy out the land" (32.8). And so the Kadesh referred to (there are other places of that name) was Kadesh Barnea.

It is equally reasonable to assume that Kadesh Barnea must have been near the bor-

ders of the Land of Israel (a) because it would be the most natural place from which to sent the Spies and (b) because the journey on foot to Hebron and back took only 40 days. And, in fact, 38 years later Kadesh is explicitly mentioned as being on the border of Edom (Num. 20.16).

LASTLY, Kadesh Barnea must have been a fruitful oasis, and it is explicitly mentioned that the Children of Israel stayed there "for many days" (Deut. 1.16) and Rashi in loc. quotes the Seder Olam to the effect that they actually remained there for 19 years.

All that belongs to past history, but past and present merge in Israel. At the end of 1956 Prof. M. Dotan undertook preliminary archaeological investigation in N. Sinai and discovered the site of ancient Kadesh Barnea. The work was resumed at the end of 1977 by Dr. Rudolf Cohen, and last March it suddenly reached the headlines when a dispute arose between Arik Sharon and Ezer Weizman on the question of the settlement prepared at Kadesh Barnea, one of the most fruitful oases in the Desert of Sinai.

THUS DOES modern research confirm the Biblical record but alas, the Bible makes it clear that Kadesh Barnea is outside the Biblically ordained borders of the Holy Land. Twice it was a springboard from which to begin the advance into the Land!

Don't Kidnap Child Lured By Religious Cult Groups

PHILADELPHIA—Don't kidnap your child if he is under the wing of one of the religious cults. And coercion is also a no-no. It's far better to keep your lines of communication open at all times with your child. And when you are ready to make a move, better first call in a deprogrammer, or someone who has close knowledge about the particular cult, who is in a better position than the parent to reason and reevaluate things with your child.

That's the advice now given parents by the Jewish Community Relations Council of Greater Philadelphia (JCRC) which has just issued the report of its 18-member committee aimed at curbing the impact of religious cults on Jewish youths.

COMMON PLEAS Court Judge Edward B. Rosenberg was chairman of the committee made up of lawyers, social scientists, rabbis, psychologists, youth workers and parents. The chairman was for many years a professional family counsellor before being elevated to the bench, and in his judicial duties sits in the Family Court.

For the past 10 months, the Special Committee on Exotic Cults concerned itself with the Rev. Sun Myung Moon's Unification Church, the Children of God, the Church of Scientology, the Forever Family,

Hare Krishna, and the Divine Light Mission.

The committee's 61-page report, titled: "The Challenge of the Cults—An Examination of the Cult Phenomenon and Its Implications for the Jewish Community," said that Jewish membership of the cult ranged from 12 to 45 percent. They are, like all others attracted to the cult, college-educated, between 18 and 26 years of age, and from middle- or upper-income families. The membership of all the cults is largely white.

THE COMMITTEE recommended the creation of informal institutional programs, such as drop-in centers and coffee houses for Jewish youth, and suggested that youth volunteer community service programs be developed.

It also recommended the Jewish community create programs that provide intensive Jewish development and environment, such as Jewish summer camps, work and study trips to Israel, and Jewish retreat programs.

The children, the committee found, join the cults out of loneliness, the need to be accepted and a desire for a spiritual experience. It cautioned parents to seek out court-granted conservatorships or temporary custody and to avoid the illegal acts of kidnapping and coercion by organized groups of cult fighters.

NCCJ President Pledges To Boycott Passion Play

NEW YORK—The President of the National Conference of Christians and Jews declared that his organization will launch a significant effort to discourage American Christians from attending the 1980 Passion Play at Oberammergau, West Germany if the 1860 script is used.

Dr. David Hyatt, NCCJ president, said that the decision of the town council to keep the 1860 text which portrays Jews as shylocks and Christ killers would result in boycotts and protest demonstrations in the town.

Dr. Hyatt, who was elected President of the International Council of Christians and Jews at its recent 25th annual meeting and will assume office next January, said that the ICCJ also would mobilize a campaign in Europe to conduct protest demonstrations.

"There is absolutely no reason to use that anti-Semitic script," said Dr. Hyatt, a Catholic, of Bavaria's decennial Catholic folk pageant. "The Second Vatican Council denounced anti-Semitism and absolved Jews of any blame for the crucifixion of Jesus."

"We hope the town council realizes its error and instead uses its 1750 version which makes Satan

the heavy and like the New Testament, portrays the Jews as divided over Jesus.

"But if it appears that the 1980 play will use the anti-Semitic script which the murderous Adolph Hitler praised in the 1930s, we will do whatever we can to create an international boycott and significantly reduce the 1970 attendance of 530,000," concluded Dr. Hyatt.

Conservative School Gets Israel Funds

JERUSALEM—The first leak in the dike officially will permit Government funds to be allocated to a Conservative school, a breakthrough against the entrenched Orthodox which up until now have been able to prevent any public announcement of funds to any institution that is not Orthodox.

The Conservative Synagogue school in the Givat Shapir section of this city is now receiving the same grants as other schools. Breaking the Orthodox Monopoly was Minister of Education and Culture Zevulun Hammer.

The hope is that the decision will eventually lead to recognition of Conservative and Reform rights in connection with marriages and conversions.

Hebrew Day Schools Reach 500 Mark

NEW YORK — The number of North American Hebrew Day Schools has passed the 500 mark as six more elementary schools and six high schools have been established, bringing the total to 509, it was reported by Torah Umeshorah, the national organization of Hebrew Day Schools. In 1944 there were only some 30 schools situated in only three states as against 37 states and five Canadian provinces today. Total number of students enrolled in the schools is just under 100,000 with 16,700 in the high school departments.

Parents Of Olim Form Credit Union

NEW YORK — A federal credit union is being organized by the Association of American Israelis, which has 18 chapters with 1500 members. Dr. Nahum Weissman, president, said the organization is "not a duplication of any other group and our sole purpose is to help American olim through an organized parents association here as well as to help parents who find it difficult to adjust to their children's move."



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**KIRYAT ISAAC WOLFSON
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Arthur Israelov Receives Award

Arthur Israelov received the all-around member of the year award at the B'nai Torah Junior Congregation Closing Banquet last Sunday.

Arthur demonstrated good attendance, active participation, involvement and general concern for

the good and welfare of B'nai Torah's Junior Congregation. This award was established in memory of Heinz Hammerschmidt by Mr. & Mrs. David Fogle and family, in keeping with Mr. Hammerschmidt's involvement with the young people of B'nai Torah Congregation.

Eleanor Marvin Is NCJW President

ATLANTA—Eleanor Marvin of Woodmere, New York has been elected to the position of President of the International Council of Jewish Women, a voluntary social service agency with over 1,000,000

members in 30 countries.

She is the mother of Benjamin Marvin who resides in Indianapolis. Benjamin's wife Becky, is active in the local section of National Council of Jewish Women.

Goldie Levine Dies In Vermont

Goldie Bernstein Levine, died May 30 in Springfield, Vermont. She was 74 years old.

Born in Indianapolis, Mrs. Levine graduated from Shortridge High School, Butler University and its Librarian Training Course.

She was a former reference librarian with the Indianapolis Public Library.

Survivors include her husband, Dr. Benjamin Levine; two sons, Richard and Robert Levine; two grand-daughters, Jody and Abby Levine; four sisters, Ruth Jacobson, Des Moines, Iowa, Blanche Bernstein, New York, N.Y., and Doris Levin, Santa Monica, California, and three brothers, David H. Bernstein, Indianapolis, Philip Burns, Malverne, L. I. New York and Gerald Bernstein, Staten Island, New York.

Fay Levey Dies In Hospital

Mrs. Fay Levey, 79, 4525 Indianapolis Avenue, died June 6 in Winona Memorial Hospital.

A native of Albany, N.Y., Mrs. Levey lived here for 60 years.

She was a member of Indianapolis Hebrew Congregation, its Sisterhood and of the Hoover-wood guild.

She was a former president of the White Cross Guild.

Funeral arrangements were made by Aaron-Rueben-Nelson Meridian Hills Mortuary with burial in Indianapolis Hebrew

Cemetery South. She is survived by a daughter, Mrs. Adele Gordon.

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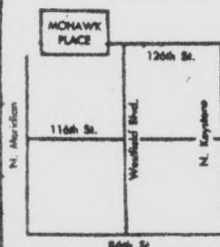
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